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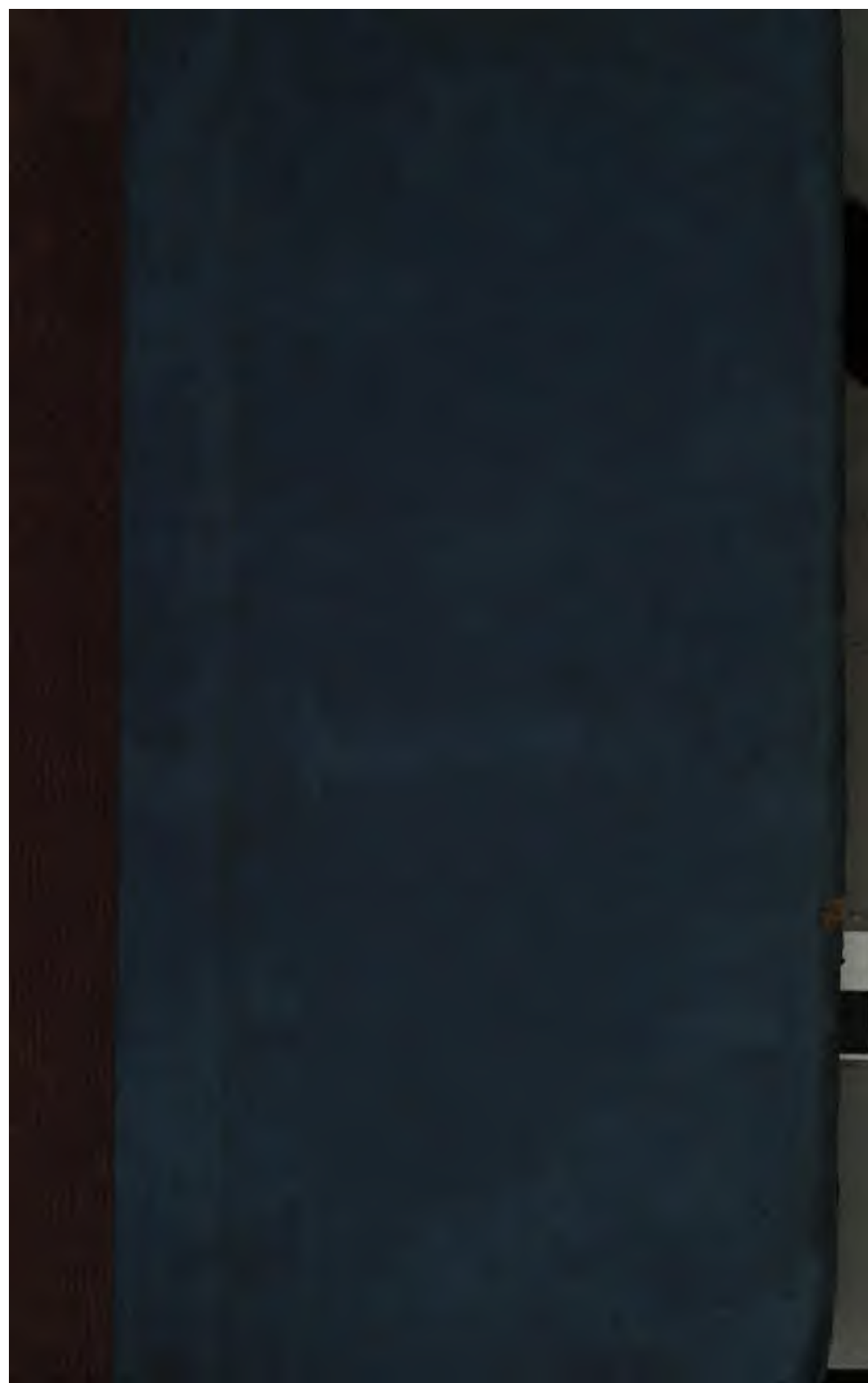
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# The Pulpit;

OR,

A BIOGRAPHICAL AND LITERARY

ACCOUNT OF EMINENT

POPULAR PREACHERS;

INTERSPERSED WITH OCCASIONAL

Clerical Criticism.

BY ONESIMUS.

VOL. I.



—The Pulpit, in the sober use  
Of its legitimate peculiar powers,  
Must stand acknowledged, while the world shall stand,  
The most important and effectual guard,  
Support, and ornament, of virtue's cause.

COWPER.

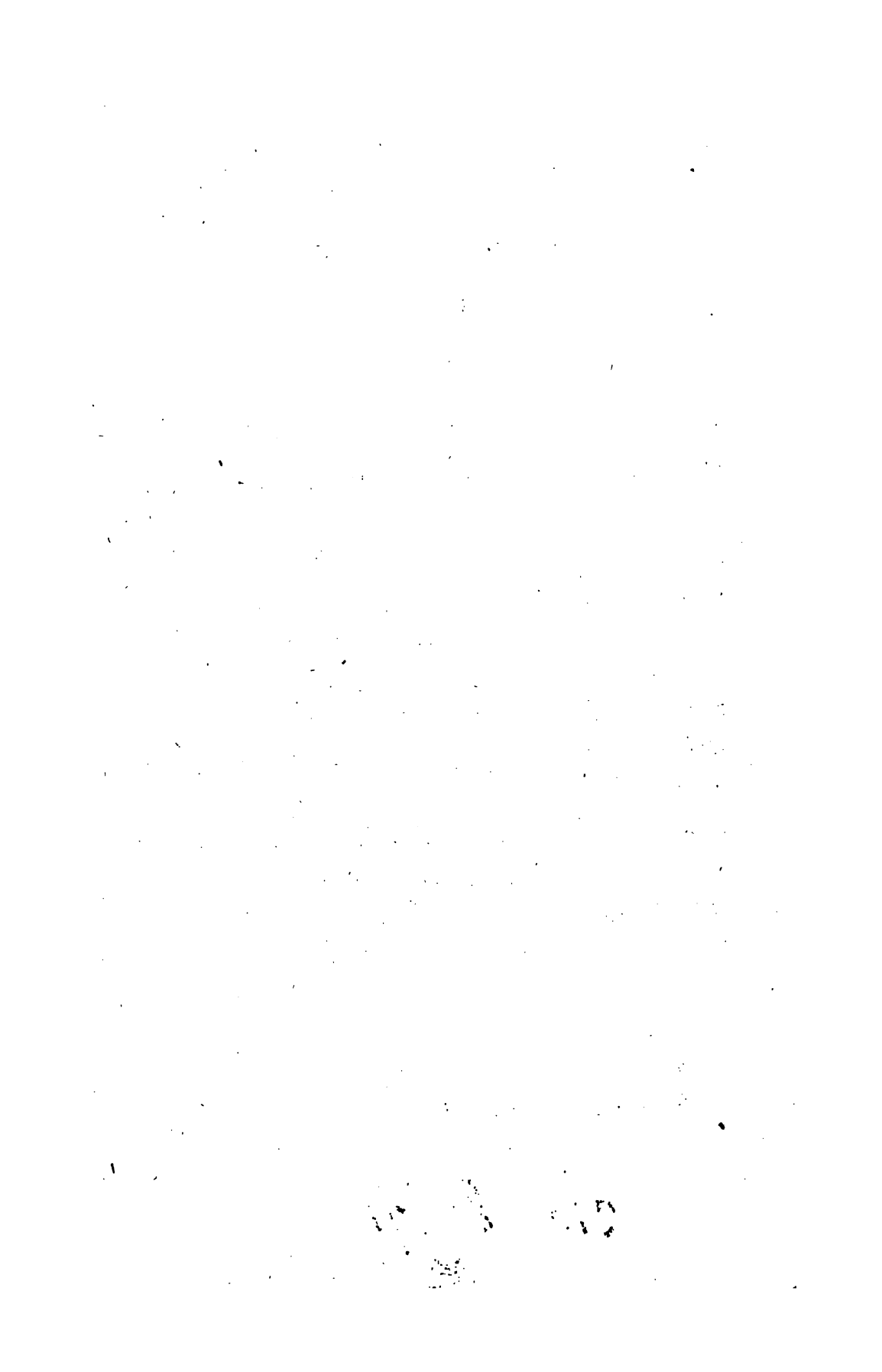
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1809.

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## INTRODUCTION.

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IT seems necessary to solicit the attention of readers in this place. Introductions are too often viewed as mere intrusions; and prefaces, considered as apologies, are rather tolerated than accepted.

Who and what I am, reiterated as are the enquiries, appear questions of little moment, excepting as they may be immediately connected with the work now submitted to the world. My religious principles are, I hope, those which will be found to stand the test both of truth and time. I hope always to be able to say, as the poet Shenstone makes bishop Latimer to speak,—

---

Let me hoard with care,  
With frugal cunning, with the niggard's art,  
A few fix'd principles, in early life,

Ere indolence impede the search, explored ;  
Then, like old Latimer, when age impairs  
My judgment's eye, when quibbling schools attack  
My grounded hope, or subtler wits deride,  
Will I not blush to shun the vain debate :  
And this mine answer—' Thus, 'twas thus, I thought,  
My mind yet vigorous, and my soul entire ;  
Thus will I think, averse to listen more  
To intricate discussion prone to stray !'

It has been my great comfort to have been trained in the way in which it was best for me to go. I have indeed swerved from that way ; but never without serious grief. Vanity is garrulous. Ceasing then from myself, I only add, with reference to the ' who and what' so frequently put, that, whatever are my own demerits, still it is for me to feel, as Cowper felt,—

My boast is not that I deduce my birth  
From loins enthron'd, and rulers of the earth ;  
But higher far my proud pretensions rise,  
The son of parents passed into the skies !

Accustomed thus early to religion, continually mixing, almost from the cradle, with those who, agreeably to the injunction of an apostle, do 'not forsake the assembling of themselves together,' it would be difficult for me now to recollect the origin of that feeling which has stimulated me to undertake the present publication. It has made part of my life; and it will last me through life. I trust, therefore, that the contents of the present volume will unequivocally demonstrate the mind in which I sat down to my task, and the integrity with which I have so far accomplished it. My wish was to do some good: and the means are such, let me think, as may lead to that end.

Preachers are stated not to be fair objects of criticism. Why not? Perhaps they are not thought to be *fair* objects of criticism, and such seems the fact, simply be-

cause they are *new* objects of criticism ;— because their preaching never has been, so it never can be, subject to this ordeal. Exempt as they live from written criticism, where exist men, public persons, who, notwithstanding such exemption, feel more from oral criticism? Should the *pen* spare them, yet when would the *tongue* spare them? Listen to the conversation of their hearers, Sunday following Sunday, what is it but criticism on preachers? It may be worth while to try to give this taste its right bent.

Self-love does not flatter me into the belief that this series of clerical criticism is without its defects. I found much to do. There was in the highway of letters no way for me. I stopt at each step. It was through the wilderness of literature that my road lay ; and if now I am come out of it, and can look round, I owe this to the cloud by

day and fire by night, which still guide those who wish to walk right. I was led by the way that I knew not.

Surely it will not be my fate to be arraigned for dwelling so much on the eloquence of the pulpit. Religion is alone worthy of eloquence. If there be one thing to loose and fire the tongue of man, it is the WORD of that GOD who taught us, under its impulse, to take no heed what we shall say when we are to speak of the hope of faith. It is then that the speech should be all heart, and the heart all speech. Few are, however, such men. Enough there are of 'preachers of the good gospel;' but 'good gospel preachers' are still wanted. The fault is not in them that hear—it is in them that preach.

Accounts of many of the preachers whose names occur in the present volume, it may be right to state, successively appeared, some months since, in the 'National



Register.' I state this, not because it is of much moment now, but as it may solve some occasional allusions to men and things and times : for it will be found that this series of papers, in which such allusions are met with, is now thoroughly revised, considerably augmented, and, indeed, re-written. Here too is another fact recalled to my mind. Attempts were frequently made, during this period, to seduce and decoy me, and to deter me too, from independence and integrity of writing. It will be seen that such attempts were thus made in vain. -- Honorable information I shall feel always happy in receiving, and to candid reproof I bow ; but here let me strongly protest, once for all, against those who would designedly ensnare me into error, and against those who foolishly think that there are means by which to influence my decisions.

Whatever may be the fate of this publication, nothing can deprive me of the satisfaction, that my testimony is borne to LIVING MERIT. While some still wait for the grave to close on the worth they love, and then decorate its tomb ; it has been my wish to encircle the brow of the man, with that wreath which they will place on his bust ! I much prize the word of good men ; and, as far as this work goes, I hope to have it : but, as the poet of the pulpit well sang,

‘ But all is in His hands whose praise I seek.’

ONESIMUS.

LONDON,  
*July 24, 1809.*



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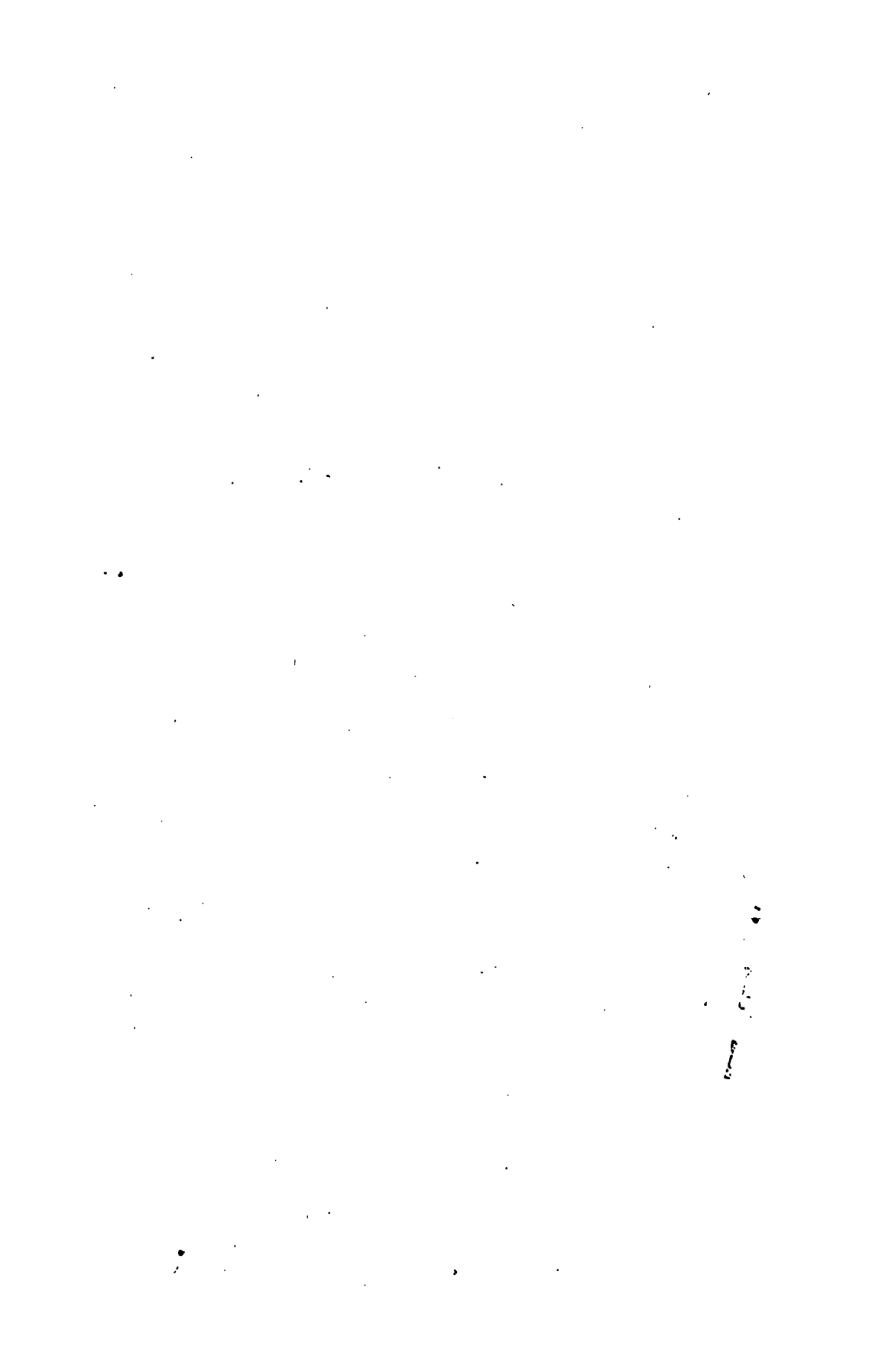
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**The Pulpit.**

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***PART THE FIRST.***

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**THE  
CHURCH OF ENGLAND.**





## The Pulpit.

---

If we desert our proper stations and rush into the world, if we consider our preferments merely as life-estates, without any regard to the personal services and personal duties with which they are charged, we shall most assuredly forfeit the good opinion, and, with that, the support of the state; the firm ground we now stand on will sink under our feet; we shall be left to combat our adversaries (who are neither few nor inactive) as well as we can; and we shall furnish them with arms against us infinitely more powerful than any they could fabricate themselves, and which they will not fail to use to our annoyance, perhaps ultimately to our destruction.—

*Bishop Porteus's Primary Charge to the Clergy of the Diocese of London.*

---

THE RIGHT REVEREND

BEILBY PORTEUS, D.D.

BISHOP OF LONDON.

REVERTING no farther back than to the era of our last political renovation, it is pleasing to recollect those episcopal characters, who, while enjoying the highest dignities and emoluments of our ecclesiastical establishment, have justified their distinction by their deserts. What-

ever of imperfection is found to attach to the administration of its complex concerns, the Church of England may still be congratulated on the number of eminent ecclesiastics whom she has nurtured and exhibited. It is among these luminaries in the firmament of righteousness, these fixed stars, that the subject of our present notice will shine with perceptible lustre.

Many pious persons, however, seem to mistake the functions peculiar to the episcopal character. Blending the preacher with the prelate, or not separating the two, these men censure bishops for not doing what it is by no means their duty to perform. Preaching, it should be known, is merely incidental to episcopacy; since the mitre enjoins duties distinct from, but equally important with those of, the pulpit. Strictly the bishop of souls, the Christian Bishop, if he fulfils his part, is perfectly employed in superintending the spiritualities of the church to which he belongs, and watching the conduct of those pastors to whom the people look up for their religious instruction.

Nevertheless is it desirable that prelates should occasionally appear as preachers. Both the example and the effect of prelatical preaching are good. While the example stimulates the exertions of subordinate ecclesiastics, the public effect is beneficial to the interests of episcopal establishments. Christians, who are still men, do not contemplate with indifference their constitutional dignitaries; but if these are what they ought to be, characters equally distinguished for their ability as eminence, and for their piety as dignity, they must be considered really superior to the rest of mankind, and are entitled to our sincere homage. Never is the pulpit so filled as when it contains its prelate. When the prelate becomes the pulpit, it is then seen how much the pulpit becomes the prelate.

More than twenty years have elapsed since BISHOP PORTEUS was promoted to the see which he now fills. It has been his lot to occupy this elevated station, important under any circumstances, during trying times.

Assailed by philosophical infidelity, menaced by religious sectarianism, and divided by internal schism, the Church of England needed the most effectual exertions of her best sons; and, happily for her prosperity, there has been found, among her children, ability equal to her actual exigency. Some of her principal dignitaries, her illustrious lights, are seen to be those who, in the language of one capable of estimating their worth,

“ In trembling hope, walk humbly with their God ! ”

It is not for me, however, to produce a mere panegyric on the eminent prelate of whom I now speak. I desire seriously to appreciate his clerical character, connected with the state of religion at this time; and to draw some interesting inferences, particularly as to his pulpit powers and the influence of his episcopal example.

Beilby Porteus, of respectable birth, having enjoyed the right advantages of preparatory education, distinguished himself among his university contemporaries, at Christ's College,

Cambridge, where he took the degree of B. A. in 1752. He soon gained one of the Duke of Newcastle's medals, instituted by that nobleman as Chancellor of the University, for the best 'Classical Essay;' and he afterwards acquired, in 1759, the 'Seatonian Prize' for his Poem on Death. In 1755 he had proceeded M. A.

Auspiciously for Mr. Porteus, and, we may add, for the church, his preaching shortly after attracted the attention of Secker, then Archbishop of Canterbury, who, about 1761, became his efficient and permanent friend. Secker cherished ability, and loved integrity. Singularly yet meritoriously advanced himself to the highest clerical dignity, he seems to have lived only for the clerical vocation. His was the pleasure and the power to do good. Providence first acknowledged, to his "kindness," says Bishop Porteus, speaking of Archbishop Secker, "I owe my first establishment, and much of my subsequent success, in life; to whose instructions, virtues, and example, I am indebted for still

more important benefits; with whose venerable name it is my highest worldly ambition to have my own united here, and with whom ('among the spirits of just men made perfect') may a gracious God render me worthy to be more closely and permanently united hereafter." I will not weaken the effect of these inspiring sentiments by any comment of mine.

Promotion was the natural consequence of such patronage, and, what is not always the case, was as eminently deserved as it was honorably conferred. The public experience of nearly half a century has now ratified this exertion of private munificence. Happy were both parties. It was happy, that a Secker met with a Porteus; and it was also happy, that a Porteus found a Secker.

While rector of Lambeth, in 1776, the subject of this memoir thought it expedient to solicit the attention of his parishioners towards the religious observance of Good-Friday, which he did by his public 'Letter to the inhabitants of Lambeth Parish.' It may be useful to notice

this short tract. Unostentatious as were its pretensions, and unquestionable as were its positions, this production excited considerable observation and some animadversion. With quite as much perversity as ingenuity, the author of the 'History and Mystery of Good-Friday' exerted himself to ridicule the import of Dr. Porteus's 'Earnest Exhortation to the Religious Observance of Good-Friday.' Better effects ultimately resulted from the letter. Those who valued the pamphlet, and they were not few, began to esteem its author; whose clerical reputation it rapidly extended, and whose clerical advancement it eventually promoted. Twelve years before the breaking out of the late tremendous revolution, Dr. Porteus, it seems, conceived it necessary for him to caution others against imbibing the modern axioms of philosophical infidelity. "It is not to infidels," he says, in his Letter to the Inhabitants of Lambeth Parish, "I am now addressing myself, but to Christians; under which denomination I am willing to believe that the whole of this pa-



rish may be comprehended. You have not yet, I hope, profited so much by your vicinity to the metropolis as to have imported all those wretched productions of modern philosophy, which, in various shapes and sizes, under the names of essays, letters, novels, history, from the bulky quarto down to the meagre pamphlet, are every day scattering the seeds of irreligion on the other side of the Thames. You have not, I am persuaded, advanced near so far as this in the fashionable refinements of this polished age. Your principles are still uncorrupted; your faith in the gospel is still firm and unshaken," &c. I have transcribed the foregoing sentences, because, while they are abundantly evidential of the clerical character of the writer, they relate the early progress of infidel principles among us; and also as presenting no incurious description of manners and feelings, which have unhappily ceased to prevail in the vicinity of our metropolis.

Dr. Porteus being raised to the See of Chester, shortly after, October 1777, addressed a pas-

toral admonition to the Inhabitants of Manchester. He retained this dignity till the year 1787, when, on the decease of the estimable Lowth, he was immediately made Bishop of London. His primary visitation of this diocess, however, did not take place till the year 1790. His account of the reasons which induced him to delay visitation, and his apology for the delay, are admirably satisfactory. His respectful commemoration of his illustrious predecessor will always do honour to him.

Prosperity and sycophancy seem to be, with some minds, terms perfectly synonymous. Supposing that public ascendancy is uniformly attainable by private subserviency, that talent cannot ensure success, and desert never obtains reward, taking this for granted, as such must do, there are those who still roundly ascribe Bishop Porteus's ecclesiastical promotions as flowing only "through the channel of powerful court-interest." I confess that I cannot bring myself to think in the same way. Reflecting on what the present prelate himself calls his "first esta-

blishment in life," on the exalted metropolitan to whose "kindness" he likewise acknowledges himself gratefully indebted for "much of his subsequent success;" it should at least be told how "court-interest" became "powerful" in the cause of Bishop Porteus, and through what kind of "channel" he really "succeeded to a bishopric." The seeming difficulty of this explanation is not great. Strange would it be, something still stranger than court-interest itself, if he who performed the "ceremonials of marrying and crowning their present Majesties;" who had even "baptized" our present "Sovereign," and who "was afterwards called upon to perform the same office for the greatest part of his Majesty's children," it would be strange, one must think, if this exalted individual possessed no legitimate introduction to "powerful" yet honorable "court-interest." Archbishop Secker, the first and firm friend of Bishop Porteus, was the exalted individual just adverted to: and is it to be wondered at, much less insinuated as a crime, that Bishop Porteus, setting

his capacity and integrity far aside, should, after years of probation as a divine, have "succeeded to a bishopric?" Any thing the exact reverse of all this might have been the subject of wonder. Bishop Porteus early evinced his attachment to those religious principles which conduced to his eventual eminence. His genuine opinions, coupled with the ability with which they were asserted, first acquired him the assistance of patronage; and his subsequent successfulness was the natural consequence of those exertions, on his part, which had been so propitiously discovered and fortunately estimated. If indeed unaffected orthodoxy, in any church, lays not the strongest claim to promotion, especially when combined with leading talents, I know not the principle by which the distribution of ecclesiastical preferments should be regulated. While censuring then the progress of this prelate, his oppugners appear to be insensible to the dilemma in which they thus place themselves. They condemn him for his avowal of truths, which he most religiously engaged

himself to promulgate; and they condemn his patrons because they have chosen, as the object of clerical distinction, a divine whose head and heart entitled him to the highest honors of the church.

Respecting its possessor, however, what is even the highest of clerical dignities? When I had proceeded thus far in the revision of these sketches of the clergy, and when I hoped to have borne my individual testimony to public merit, it was for me to find (Monday, May 15, 1809), that him whom it had been my choice to respect in life, it was become my lot to regret in death!

He had long contemplated his change. Even in the year 1803, when he delivered his farewell address to his clergy, he apprehended that his "advanced period of life" would not permit him again to meet them as usual. Severely as he suffered from his augmenting infirmities, yet, alive to duty, he stood forth, during last summer, in his place in the House of Peers; and, though then in a "very infirm state of health," as him-

self said, ably and eloquently vindicated the measure entitled the Curate's Bill. This was his last great speech.

Corruption has put on incorruption. Released from the labours of the church militant, he is summoned to the glories of the church triumphant; and he, who, had our times, as was once thought, taken some sad turn, would have laid down his life for his faith, has now joined the noble army of martyrs, and the glorious company of apostles and prophets and patriarchs. Having worn the wedding-garment below, he is admitted to the marriage-supper above! Be such the end of those who tread in his steps; while, anticipating immortality, they still pray, as he did,——

“ Forgive the tear

That feeble nature drops; calm all her fears,  
Wake all her hopes, and animate her faith,  
Till the rapt soul, anticipating Heaven,  
Bursts from the thralldom of incumbring clay,  
And, on the wing of ecstasy up borne,  
Springs into liberty and light and life !”

Requesting the reader to pardon this digression, to which circumstances unavoidably led me, I now resume my account of Bishop Porteus.

Minutely as he was known to discharge the higher duties of his station, his sermons, which abundantly attest his attention to the ordinary functions of the christian ministry, naturally suggest the consideration of his pulpit powers. As his lordship, commonly with the clergy of the establishment, preferred written to spoken sermons, one is brought to ask, which method of preaching is best adapted to the end of popular instruction? Each kind has its use. If it is the effect of extemporary discourses to attach the attention and interest the feelings, it is for written sermons to inform the judgment and impress the memory. When Felix trembled, Paul, we are told, reasoned on the great truths which he laboured to inculcate.

Reflecting on both systems of preaching, and considering the importance of each, is there no steering between extremes? While numbers of divines content themselves with the cold

formality of reading their sermons, and while many others conceive the perfection of preaching to consist in ranting to their congregations, there seems no fixed medium of communication between the preacher and his people.

It was the excellence of Bishop Porteus's eloquence, though not confined to him, that it was suited to his literary composition; while the labours of his closet, at the same time, derived the greatest effect from his powers in the pulpit. His style of writing easy and perspicuous, his enunciation was distinct and equable, his emphases judicious and forcible, his delivery unaffected but impressive. There was something awfully becoming both in his words and looks.

Notwithstanding the shortness of his stature, for he was below the middle height in men, his deportment rendered this deficiency almost imperceptible; and the indescribable seriousness of his countenance, which was naturally not strong, deeply impressed, on all who saw him, the sacred importance of his character. It is not



possible for me to convey to others, by any effort of mine, the sublime emotion with which I have heard him deliver such passages as the following.—‘ Watch ye, stand fast in the faith, quit yourselves like men; be strong, be resolute, be patient. Look frequently up to the prize set before you, lest ye be wearied and faint in your minds. The conflict will soon be over; a few years will put an entire end to it; and you will then, to your unspeakable comfort, be enabled to cry out with Saint Paul, “ *I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day!*” Here is the triumph of the preacher, when, kindled by piety, his people, full of faith, elevated heavenward, look only to their divine teacher.

Viewed merely as a public speaker, Bishop Porteus was by some persons thought to be wanting in the quality of energy. His eloquence, however, was peculiar to him. What

in other preachers is called energetical, was in this preacher impressiveness. Persuasive, rather than peremptory, and conciliating, instead of being commanding, he found his way to the hearts of those who heard him, and obtained their affection without losing their respect. Always understood, always esteemed, and often admired, his pulpit labours unquestionably ranked him high among the best preachers of the christian church.

Bishop Porteus's published Sermons are in two volumes; of which the first came from the press in 1783, and the second in 1794. He afterwards sent into the world, in two volumes, the Lectures on the Gospel of St. Matthew, which were very timely preached by him, to numerous and respectable audiences, on week days, at St. James's Church, in Piccadilly, during the Lent Season of 1798. About the year 1807, his lordship collected one volume of Tracts on Various Subjects; all of which, it will be found, had been published separately before. This last volume contains his excellent Life of Archbishop Secker, his Diocessan Charges, Pastoral

Letters, and some Tracts. He owed his preferment to his greatness, and not his greatness to his preferment. His name will therefore live long in the church.

Having known him in the pulpit, I could not leave him in the coffin. I have therefore endeavoured to speak of him, when suspicion cannot attach to my testimony; when all I can look for, as the price of my zeal, is (if such hope there be!) some religious interest in the hallowed breathings of one who is eternally associated with 'the spirits of just men made perfect!' There now remains little to add.

This truly great and nobly good man, this Christian Prelate, of whom I must cease to write, finally exchanged the pangs of mortality for the joys of eternity, after long illness, early on Sunday morning, May the 14th, 1809, at Fulham House, in the 79th year of his age. He married, many years ago; but he has had no children.

Novelty made no part of his theology. Doctrinal as well as practical, but not less practical than doctrinal, his sermons, instructive

and edifying, conduce alike to the belief and practice of our religion. He built on the rock, and not on the sands.

His religious liberality was great. Some of our ablest divines owe their rise to him. He even promoted Paley, though it was impossible for him to countenance all he wrote; and his regard for merit, especially when connected with theological literature, induced him, against the remonstrances of friends, to confer on a foreigner, the Rev. Mr. Usko, one of the best livings in his gift. While he earnestly contended, both in word and deed, for what he esteemed to be 'the faith once delivered to the saints,' he was nevertheless remarkably considerate of the various christians who dissented from him on minor points, and often extended personal kindness to them.

Were it not my design to confine myself to the clerical character (especially as to eloquence) of Bishop Porteus, I should gladly enlarge the limits of the present memoir. His works will follow him!

## GERRARD ANDREWES, D. D.

---

Success too seldom results from merit. The fate of this able divine, however, forms one felicitous exception to the general experience of men. His deserts have been discovered, confessed, and compensated. He is among the number of those persons of "pre-eminent merit," whom the late Bishop Porteus, to use his own words, happily "placed in the most distinguished situations."

Gerrard Andrewes, of Trinity College in Cambridge, was formerly an Assistant-Master at Westminster School. He afterwards preached in various chapels belonging to the metropolis, particularly at St. James's in the Hampstead Road; and, for a short time, he was also one of the Evening Preachers at the chapel of the Foundling Hospital.

As he started fairly in the career for clerical preferment, his present eminence is no less gra-

tifying to the friends of worth than it is creditable to himself. Let me not be misunderstood in this place. To inculcate the persuasion that undirected abilities will alone insure the advancement of their possessor, that these are uniformly competent to this end, would be only to elate and to mislead. Great as were the talents of Mr. Andrewes, unquestionable as were his attainments, he did not depend wholly on these advantages. Prudence was the hand-maid of his prosperity. He united himself to a lady of some pecuniary property; and his marriage, enriching as it did the store of his private satisfactions, essentially promoted his public progress.

Arduous in his exertions, and religious in his character, Mr. Andrewes at length began to approach the reward due to his labours. His preaching obtained him the notice of Lady Talbot, by whose interest, honorably exerted, he was presented with the Living of Mickleham, in Surry. Some time since, Dr. Andrewes offered to resign this rectory; but his patroness pressed him to retain it.

Circumstances, improbable as unexpected, introduced Dr. Andrewes to the pulpit of which he is now so conspicuous an ornament. His presentation to the Rectory of St. James's, in Piccadilly, was one of those extraordinary transactions which occur once in an age. Unsolicited as unhopèd, against the regular intrigues of interest and the more formidable demands of power, he, it is said, received the notification of his appointment to his present valuable station in the church.

I well remember the former incumbent of this popular rectory. Dr. Parker, never thought to be interesting in the pulpit, had attained to second childhood. He could not preach. His teeth were gone; his sight had waxed dim; his steps were become feeble; his memory failed, and his understanding deteriorated. Discontented hearers and deserted pews, inevitable consequences of inadequate instruction, must, especially when contrasted with the numbers and quality of those who resorted to the same church during his own lectures, have appealed power-

fully to the feelings of Bishop Porteus; who, estimating the importance of St. James's church, convinced how much depended on the preacher by whom it was occupied, might, very justly, select Dr. Andrewes for purposes so desirable. Whatever were the covert motives in which this ecclesiastical appointment originated, its overt effects have been singularly salutary. Has it not gratified the great part of one of our wealthy and leading parishes? Was not its tendency such as to stimulate the talents of the younger clergy, by making personal reputation, not particular influence, the standard of merit? We want more examples of this sort. Occupy our national pulpits with able and holy men, oppose their earnestness to declamation, information to ignorance, and to knowledge add zeal. Would the church of this realm triumph, be hers the triumph of truth, of love, of ability, of dignity! Let her attach the affection, conciliate the confidence, cultivate the esteem, confirm the consistency, and command the respect of her children. All this she may do.



Among those modern divines, and such there are, who appear qualified to support the interests, and extend the influence, of the Church of England, Gerrard Andrewes is deservedly distinguished. Proceed we to his preaching.

Argumentative but not impassioned, conclusive but not eloquent, Dr. Andrewes is rather a good than a great preacher. He is often striking, but seldom moving. All that human information suggests, or human ingenuity can devise, in aid of truth, elucidatory or confirmatory, presents itself readily to his mind, and is by him impressed on the minds of those who hear him. He is therefore fond of illustrating the evidences of religion; and of enforcing, from motives of propriety or expediency, the practice of the moral duties. While he pays so much deference to the authority of reason, it is his fault not to consult the sympathy of feeling. Sometimes, however, he rises into considerable animation; and he uniformly secures attention.

His great fault is clear. Dictatorial in his manner, he has too much of the teacher with too

little of the preacher. He partakes more of the lecturer than the apostle. Conviction surpasses consent; yet Dr. Andrewes, though he always compels consent, seldom follows up with conviction. While he subjugates scepticism, he leaves contrition at rest. While he confounds the infidel, or establishes the faithful, still he fails to alarm the transgressor. I know not, indeed, how far he may have felt solicitous to accommodate his discourses to the peculiar cast of this age; which, instead of being anxious to imbibe the vital principles of belief, asks to be instructed in the very elements of religion. This fact is characteristic of our times.

He plumps on his text, and comes too soon to the theme of it. Abruptness is at all times disagreeable, but it seems particularly so in the studied effusions of oratory.

When will the ministers of religion confide more in the assurance of their Divine Master to his primitive disciples, extending as it does, through them, to all ages of the church?

‘Take no thought, how or what ye shall say;

for it shall be given you, in that same hour, what ye shall speak.' Acquainted as he is with this consolatory assurance, and while acknowledging its force, still does Dr. Andrewes seem fearful of trusting himself, even but for some few moments, out of the leading-strings of manuscript.

Happy am I to observe Dr. Andrewes's improvement in his manner of delivering our Lord's Prayer. He seems to have reflected on what I formerly wrote on this head, and I shall not, owing to this reform, remind him of it now.

Dr. Andrewes has published one Sermon, preached before the Corporation of the Sons of the Clergy, in the year 1798. Towards the conclusion of the present volume, the reader will find some account of this preacher's Lectures on the Liturgy, during the Lent of 1809, in St. James's church.

Enjoying vigour of talent and maturity of experience, and alike estimable for soundness of doctrine and purity of living, Gerrard An-

Andrewes must be considered as one of the most eminent existing ministers of our ecclesiastical establishment. Defects he has—defects, contemplating him oratorically, of voice, of manner, of action; but these deficiencies are so compensated by, or rather lost in, his substantial excellencies—his intelligence, his sincerity, his earnestness, that they become, in the general estimate of him, immaterial, if not imperceptible.

## SAMUEL CROWTHER, M. A.

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**ADVERSE** as some respectable individuals appear to what is now called popular preaching, my sentiments, formerly favourable to it, become daily more confirmed as to its eligibility and importance. Charm he ever so wisely, since human nature still turns her deafened ear to the voice of the spiritual charmer; since, though he speak as it were with the tongue of an angel, the preacher is frequently unheeded, —is it difficult to conjecture the injury resulting to our religion from the incompetency of those who undertake to explain and enforce its most holy doctrines and precepts? Unfortunately, indeed, the consequences produced by the inability of some clerical instructors, and the indifference of others, are no longer chimerical. Schism has every where erected her decoying and destructive standard. The brazen serpent is again lifted up, without the camp; not to

heal, but to afflict the people! I behold with pain, therefore, a disposition to resist the only measures likely to counteract the progressive influence of such calamities. Samson has disclosed to us the secret of his strength; and let it not be proved that, from any feeling of false dignity, infatuated with superiority, we disdain to profit even by our enemies.

It is to the essential business of out-preaching their evangelizing antagonists, who are no mean ones, that I would particularly direct the energies of the national priesthood. Let them earnestly endeavour at preaching back the souls who have been preached from the bosom of the church. While the disposition of the people is turning strongly in favor of this plan, the circumstances of the times are not less auspicious to it. Even evangelical hearers are beginning to prefer, as clerical instructors, those who have been trained in the universities of their country; partly supposing such men to be more respectable as gentlemen, and partly because the diffused intelligence of the age, ema-

nating from the liberalized systems of education now predominant, inspires the rising generation with disgust at the ignorance and effrontery of many self-made divines.

Some sentences from the present preacher, when last I heard him, suggested to me the necessity of pointedly adverting, in every way, to the question respecting popular preaching. Never can I bring myself to think, with him, that the thinness of certain congregations, attending the churches and chapels in our metropolis, is to be traced to the religious indifference of the people. The fact is not so. Balancing the matter equitably, let us, while we ascertain the truth, put at least as much to the inability of preachers as to the indifference of hearers. Mr. Crowther's long experience contradicts his conclusion. Being himself an able preacher, he finds, it is seen, little reason to complain either of empty pews or listless hearers.

Samuel Crowther accomplished his preparatory education at Winchester, whence he was sent, on one of the foundation presentations

of that distinguished seminary, to New College, Oxford. After quitting college, and long before he became known in town, he was, for some years, Curate of Barking, in Essex. Eventually induced to start as a candidate for the vicarage he now holds, so decisive were the spontaneous testimonials of the parishioners among whom he officiated, in the behalf of him, that, notwithstanding no mean competition, Mr. Crowther was preferred, by vote, to Christ's Church, in Newgate Street. He has since printed one or two single Sermons; and is, besides the discharge of his duties as vicar, the Afternoon Lecturer of Bishopsgate.

Religiously impressive in his appearance, his voice deep and loud, he delivers his text with boldness. Marked, but not forced, his emphasis is distinct and striking. His chief fault, as to voice, is the unbending majesty of his tones. Equally energetic, invariably eloquent, every thing, in his mouth, is either noble or lofty. His style of composition, however, is entitled to literary commendation.



Admirers of extemporary preaching might undervalue Mr. Crowther. His discourses are written, and he eyes them so carefully as to prevent him from always looking his auditors in the face; nor can he be said to possess an unfettered delivery. Here he fails.

Otherwise he is excellent. Earnest, informed, animated, his appeals to the heart and conscience are delivered feelingly and efficaciously. Sound in his positions, clear in his illustrations, his reasoning, admirably conducted, is gradually convincing, and finally conclusive. Sincerely though I am induced to approve the conduct, and respect the abilities, of Mr. Crowther, I must, nevertheless, be permitted to object to the manner in which he is accustomed to close the public solemnities of devotion. Instead of continuing kneeling, at the termination of the prayer after sermon, he should, as I conceive, then rise, and stand up, conspicuously to his congregation, and so pronounce, with dignity no less than affection, the sacerdotal benediction! He is

not now beseeching a blessing for, but imparting one to, the people. He does not entreat it on their behalf—he communicates it to them, by virtue of the authority with which he is divinely entrusted. It is among the most solemn and sublime acts appertaining to the ministry of religion.

Mr. Crowther quotes well from the sacred volume. Whether he aims to establish doctrine or to inculcate practice, he is not of those who sacrifice a scriptural quotation to the perfection of an elegant paragraph. He is not thus taught to shun the truth.

He indeed affords an unexceptionable exemplification of the union of two supposedly opposite characters. As he is an admired popular preacher, so is he an esteemed parochial minister; and while his talents do honor to his church, his life forms a lesson to his flock. The circle of his duties seems even too arduous for the state of his health. He is not the servant who will be found to have hid his talent, but one who, true

to his trust, may look confidently to the great day of account!

Samuel Crowther is an able and faithful Minister of the Gospel.

PHILIP STANHOPE DODD, M.A.

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WHEN finally resolved to lay before the world a series of clerical criticism, incidentally embracing circumstances connected with the actual state of religion in this country, I certainly expected to encounter opposition the most formidable, and hostility the most acrimonious. Prejudices were not to be shaken without an effort; interests were not to be assailed with impunity; abuses were not to be exposed without danger. As, however, I entered independently on my sphere of duty, and foresaw the resistance I was likely to experience, it would have evinced something more culpable than folly, on my part, had I omitted to discipline myself for so arduous a conflict. What therefore I have not unadvisedly undertaken, I shall not pusillanimously abandon. Having estimated the im-

portance of my commission, I shall still labour to fulfil it——

‘ As ever in my great Task-Master’s eye.’

Alas! the day, the hour, is rapidly approaching, whether as to my enemies or myself, when the views of all hearts shall be disclosed——when what was devised secretly must be divulged openly—and when men will be estimated not by the fallacious surmises of each other, but by the unerring scrutiny of omniscience. I can leave ‘ the hypocritical heart’ to him who sees not as man sees; and with him, whose ways are not as our ways, and to whom alone vengeance belongs, I also leave ‘ the punishment due’ to the offences of his creatures! Here let me leave my foes.

Grateful in itself, I enter upon my present subject with sincere pleasure. I have not now to adjure our spiritual governors to withhold their consecrating hands from

‘ Skulls that cannot teach, and will not learn.’

It is for me now to speak of one, who, were I briefly to describe him,

‘ I would express him simple, grave, sincere !’

After the usual course of preparatory instruction, Philip Dodd was sent to Magdalen College, Cambridge; of which he is still a Fellow. I have not enquired at what time he composed or published his ‘ Hints to Freshmen,’ an ingenious and meritorious little tract. It possessed such merit, as, appearing anonymously, induced other persons to claim the authorship of it.

Mr. Dodd was long Curate of Camberwell; where he was, at length, so much noticed, as to succeed in his candidateship for Morning Preacher to the Asylum Chapel. He became Minister of South-Lambeth Chapel, June 1803, on the resignation of that situation by the Rev. Mr. Gardner. During the Mayoralty of Sir William Leighton, Mr. Dodd appeared in the character of his Chaplain. Of his two Sermons,

then printed by order of the court, the one on the Lawfulness of Judicial Swearing, which was much talked of at the time, drew forth an answer from Mr. Bevan, a leading member of the Society of the Friends.

Mr. Dodd has been the architect of his own reputation. 'You,' says the Rev. Lawrence Gardner (whom Mr. Dodd *succeeded*, at South Lambeth Chapel), in a Farewell Sermon to that congregation, delivered on June 19, 1803,— 'You will have the advantage of a public instructor in every respect worthy of the appointment he is going to fill. Were he not present, I should speak of him in a manner more agreeable to my own feelings, and to his merits, than I now with delicacy can do. I shall therefore merely say, that, I verily believe, for correctness of moral conduct, for purity of principles, for soundness of doctrine, and for excellence of manner, he has very few, if any, superior to him.' Mr. Dodd is now Rector of St. Mary at Hill, near Billingsgate; the Afternoon Lecturer of Camberwell Church; and, having entirely

quitted South-Lambeth Chapel, the Evening Preacher at the Asylum.

Manliness of mind, and christianity of conduct, constitute the leading pretensions of this preacher. When he enters the pulpit, it is with the seriousness of one chiefly solicitous for the good of the souls committed to his charge. Of his almost peculiar excellence in repeating the Lord's Prayer, I confess myself incapable of conveying, by writing, an adequate idea to others. His plain, but nervous language, his inculcation of doctrines no less than duties, and the judicious conciseness of his applications, are evidences alike of his earnestness and ability. Proceeding from the heart, his preaching, at once, appeals to the heart. While the understanding is satisfied, the affections are rectified.

During the ceremonial as well as the preceptive part of religious duty, worshipping as teaching, Mr. Dodd is altogether uniform. Preachers have been so long accustomed to join in congregational services, that any objection to the practice will doubtless appear singu-



lar. Considering, nevertheless, what it is to fill the pulpit, how much of solemn meditation is required, and how much of private emotion it may occasion, I have almost concluded that the preacher should be left entirely to himself, to spiritual solitude, till he appears in his proper sphere. Much has he previously to do, in which no human being can participate. He is not with men. His presence may indeed grace their devotions, but the association must be distracting to him; employed, as he ought then to be, in absolute communion with divinity!

It is not enough, however, to have filled the pulpit with effect; to have ascended it circumspectly, and occupied it impressively. Consistent throughout, the pious preacher will not, after having spoken wisely,

‘ at the close,

Grow wanton; and give proof, to ev’ry eye,

Whoe’er was edified, himself was not!’

He, therefore, will not hurry from his sacred station as if he felt fatigued by its demands,

or was eager to meet the salutations of the vestry, or anxious to escape to some more pressing or pleasing engagement; but, like the subject of this sketch, he will remain where duty placed him, awaiting the time for modestly withdrawing from the gaze or compliments of his hearers. He will bar all intrusion. He will be solicitous only to avoid notice, and avert congratulations.

Mr. Dodd, though successful, is not inaccessible; and I shall therefore advert briefly to his deficiencies.

Animated as generally he is, he has yet too much the air of reading his discourses; and he is given to finger his manuscript, turning over leaf after leaf, with such precision as considerably weakens his powers of address. His delivery is not sufficiently diversified, the fulness of his voice occasionally impedes his articulation, and his emphases are sometimes prolonged till they approximate to pauses. I know the detestation in which he holds fanaticism, but I trust it will never drive him from spirituality.

Why do I write in commendation of Mr. Dodd? If he is among the few whom, as clerical characters, I venerate, it is because his conduct, as far as I can learn, demands my respect; and because his talents have acquired him my warmest approbation. Full of his charge, but negligent of himself, he accomplishes every thing without affecting any thing. His sincerity is his energy; his simplicity is his dignity.

As it is painful to me to be compelled to expose the delinquencies of clergymen, so do I feel it truly exhilarating when circumstances authorize me to admire the characters, and applaud the exertions, of ecclesiastical instructors. My opinion of Mr. Dodd has not been immaturely advanced. He is now far, very far, above those christian pastors, described by our divine Milton, to whom

‘ The hungry sheep look up, and are not fed,  
But swoln with wind; and the rank mist they draw,  
Rot inwardly, and foul contagion spread !’

I therefore confidently hope, that, as he has begun, such he will continue ; that, in truth, he will persevere to the end ; and that he will certainly be found among them who, through faith and patience, inherit the promises. He has now my best wishes, because he has long excited my esteem ; while, in commending him, I trust that I am furthering the cause of the church itself.

## LAWRENCE PANTING GARDNER, M.A.

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As long as it is permitted me to continue my investigation of the merits of our popular preachers, so long must I persist to expose error and testify truth, unswayed by interest and undaunted by intimidation. It is upon this feeling that I have hitherto endeavoured to proceed in the career of criticism. My aim, however, was not to scourge but to correct, not to ruin but to reform; and, accordingly, I have almost seized every favourable occasion for speaking propitiously of the objects which successively presented themselves to my attention. Why am I to deviate from this system of conduct?

It again happily falls to my lot to announce ability, and to extol eminence. No man is dis-

pleased to find himself fairly praised; and I therefore commence my task, having nothing to dread, in the execution of it, but from the cavils of those who may happen to envy the very excellencies which demand their imitation.

The present preacher is from St. John's College, Cambridge, of which he continued for some time a Fellow. He exchanged his name, originally that of Panting, for Gardner, conformably with the will by which he holds an estate. Repairing formerly to the metropolis, his pulpit powers soon raised him into estimation, and he was appointed Minister of South-Lambeth Chapel; being the first clergyman invited to officiate in it.

Nearly about this time, Mr. Panting was chosen to be an Evening Preacher at the Asylum, and Afternoon Lecturer of St. Magnus, London Bridge. He continued to preach as usual to the people of South Lambeth; to whose chapel numbers were quickly added under his ministry, and of whose attachment he experi-

enced no light proof, when, having relinquished the proceeds of his fellowship for the comforts of matrimony, they voluntarily augmented his income.

Mr. Gardner, hitherto Mr. Panting, was, in 1803, called upon to resign his early professional engagements, settle on the property bequeathed to him, and, as Rector of the Second Portion of Westbury in Salop, discharge the duties of his living. Circumstances have, notwithstanding, induced him to change his first determination. He divides his year between Shropshire and London; and has therefore accepted the appointments of alternate Morning Preacher at the Asylum and at Fitzroy Chapel. He is also Clerk in Orders at St. George's, Hanover Square; where he may, now and then, be heard.

Estimated with immediate reference to his sacred calling, Mr. Gardner must be accounted one of the distinguished ornaments of our ecclesiastical establishment. His sermons are not the ostentatious vapourings of meagre moral-

ity ; but edifying, and evangelical. They exhibit very considerable information on the sublime subjects they are expected to illustrate, and are delivered with feelings suitable to the duties they are designed to enforce. Their author, never ordinary, is always instructive, often animating, and sometimes powerful, as a preacher. Conceded, however, as are the discrimination of his mind and the solidity of his judgment, he has been censured for delighting in the subtilties and refinements of theology ; but, for one, I do not feel disposed to condemn him upon this accusation. There seems no danger to be apprehended from too rapid an increase of the number of profound polemics.

While the pulpit confers dignity on the person of this preacher, his person gives additional dignity to the pulpit. Tall and erect in his figure, and of an interesting countenance, his appearance is becomingly prepossessing ; his action is generally impressive, without diverging into impropriety ; and he has the talent of uniformly attaching, and occasionally com-



manding, the attention of his hearers. He presents, in every respect, a fine contrast to

‘ The things that mount the rostrum with a skip,  
And then skip down again ; pronounce a text,  
Cry—‘ hem !’ and reading what they never wrote,  
Just fifteen minutes, huddle up their work ;  
And, with a well-bred whisper, close the scene !’

Few of these, whom the poet so contemptuously calls ‘ things,’ let it be hoped, are now found within the circle of the church. The period of pulpit frivolity seems to have passed away. It occurs to me, indeed, that our present concern is vigilantly to guard against the prevalence of pulpit parade. Either of these abuses alike demands resistance.

With all the merits which I find in the public character of Mr. Gardner, I discover in him, at times, something that is objectionable. He strikes me as being too studied ; too anxious accurately to accomplish his professional duty. There is something of management about his manner. If he were less solicitous, perhaps he

would be still more satisfactory. There is the possibility of being over-excellent, as well as the penance of being over-righteous. I wish this consideration may attract his notice. Many preachers are sparing enough of exertion ; but I am much mistaken if, especially as affecting his physical strength, this preacher is not too prodigal of his pulpit powers.

Mr. Gardner has nothing of the stentorian stamina. His voice is rather pleasing than powerful, rather easy than energetic, rather melifluous than masculine. Generally, therefore, his tones seem judiciously regulated by the nature of his voice ; and, perhaps, it is this circumstance that casually attaches to his delivery the appearance of its being premeditated.

His language is excellent, his deportment exemplary ; and, what cannot too frequently be pointed out for imitation, his delivery of the Lord's Prayer is deserving of particular eulogy. I am far from wishing to see preachers become performers ; but I do desire to impress upon their minds the necessity of attending to those

proprieties which are peculiar to their situation ; and the neglect of which, on their part, is often seriously injurious to the best interests of the religion they are ordained to promote.

Mr. Gardner published, at the request of those who heard him, his Farewell Sermon to the Congregation of South-Lambeth chapel.

## ROBERT HAWKER, D.D.

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**EAGERLY** followed after by the evangelical calvinists, studiously avoided by the regular churchmen, and generally ridiculed by philosophical moralizers, it becomes no easy task, respecting this preacher, to pronounce satisfactorily as to his public career. Attended as he is by his numerous admirers, and though nurtured in the bosom of our church, he has been denied admission into the national pulpits. Let us try to catch some glimpses of such a man.

Robert Hawker was formerly of Magdalene Hall, in the university of Oxford. He has long been Vicar of Charles Parish, Plymouth, and is become an annual visitant preacher, if so I may call him, about autumn, to the churches of our metropolis. He is reported to have been originally designed for the practice of medicine, but subsequently dedicated himself to the profession of divinity.

Preaching forms his vitality. Faulty as his sermons may appear, it is difficult to specify their defects. Such is the animation of his addresses, such the efficacy of his delivery, such his oratorical originality, that his deficiencies are scarcely perceptible when he speaks; while, owing to the strong impression which true eloquence always makes on the feelings, his errors are hardly discoverable even in the solitude of retrospection. He has, however, his faults. Frequently I find him so rapid as to be hurried; and he perpetually degenerates into an unbecoming style of colloquiality.—‘Put it down,’ he will say, ‘as unquestionably true:’ or, ‘Set it down for an unquestionable fact.’—‘Sir,’ also, often, when he should say sirs.—‘My poor brother!’ seems one of his favorite epithets; singling out, too, for the application of it, by look as well as speech, an individual auditor. Errors of this species flow from very culpable negligence; however habit may reconcile the use of them to speakers, or tolerate them in the estimation of hearers.

Dr. Hawker's eloquence is also enfeebled by the injudicious elongation of his discourses. Nor will excuse atone for this. 'Allow me one more observation'—or, 'One remark more'—or, 'I must add another observation'—or, 'Another remark just strikes me;' these, let me say, are wearisome apologies, inefficient connectives. When I add, to these cursory strictures on him, that Dr. Hawker's sermons are too mystical for the congregated individuals to whom they are generally preached, the now multifarious population of towns, I add this from personal observation of the fact.

What, however, are the commanding qualifications of this distinguished Ambassador of Christianity?

He owes all to his zeal. Survey him in the pulpit—the animation with which he joins in congregational psalmody; the awful fervour with which he presents himself at the footstool of divine mercy; the strong agitation of his soul; the solemnity of his rising, and the impressive distinctness with which he announces his text;

the dignity with which he asserts the doctrines, and the severity with which he denounces the inflictions, of his religion. His looks speak. Dictated by his feelings, his gestures are not oratorical—they are natural ; and becoming, as well as energetic. He is rather an apostle than a preacher.

Whenever he cites scriptural authority, in which he fails not, for the opinions inculcated by him, his emphases serve as elucidations of the passages he instances.

Many may object to his preaching, but none can deny its power. His gifts are great. Judgment might often demur to his authority, but the heart is always led captive at his will.

Robert Hawker has written variously, and voluminously.

**JOHN HEWLETT, B.D.**

**CHAPELS** are now too numerous. Our fathers, acting upon elevated conceptions of divine worship, bequeathed to us temples not unworthy of national devotion; monuments of the august piety of past ages, which still excite admiration, without influencing conduct. Money can be found for any thing except the promotion of our established religion. Many people talk of despoiling the church, and conventicles spring up among us like exhalations; but there is scarcely the man who thinks of raising new national edifices for divine worship. Churches, not chapels, are nevertheless wanted:—churches, on an enlarged and devotional plan, where high and low, rich and poor, may fully mingle in the worship of their common Creator, in the way to their common Heaven! Theological affairs seem lamentably reversed.



Those to whom the Gospel was first preached, are now the last in ecclesiastical consideration. It is for the rich, and not the poor, that places of religious instruction are erected; and it is to the rich, instead of the poor, that many popular pastors ambitiously address their labours.

However inelegant the assertion may appear, whatever deficiency of taste it may discover, I must unequivocally object to the mode of conducting divine worship in the Foundling Chapel. It is theatrical in the extreme. Survey the audience, particularly the female portion of it, hanging on the extatic warblings, delightful thrillings, and electrifying shakes of two practised singers.—‘Charming!’ softly exclaims one lady:—‘Beautiful! divine!’ rapturously adds her friend: while a third, unable to suppress her emotions, heaves the sigh of delectation, and scarcely restrains her applauding hands!!! Are these divine extacies? Is this the enthusiasm of devotion? Every thing studiously aids this sense of temporal fascination. The lightness of the building itself, and,

at other times, the brilliancy of its illumination; the youth and gaiety of the greater part of the assembly, not to call it an audience, composed of coquetting lasses and ogling lovers; and (what, however, is of secondary effect) a most accomplished, and fashionably captivating, style of preaching. Religion, of course, ventures rarely to intrude herself among such splendid worshippers of melody and oratory.

Addison, in one of his admirable essays, describes the gratification he felt in accidentally hearing the Ritual of the Church of England seriously and emphatically read. The performance of this portion of our Divine Service ought to be considered of the highest importance; since, in the opinion of many, it would admit of judicious curtailments; and its present length, together with the frequency of its repetitions, must be rendered acceptable principally by the manner in which it is delivered. There is, however, much to complain of on this head. Either the ministers of religion do not rightly estimate the nature of this part of their duty,

or they are too generally incompetent to the discharge of it. Cowper, among his accusations against the clergy, complains of 'sculls that cannot teach;' but of tongues that cannot read, painful and numerous as they are, he makes no mention. Incapacity and indevotion on the part of the reader, naturally generate inattention and indifference in the minds of his hearers: what he performs as a task, they feel as a toil; and, instead of entering into the spirit of its liturgy, many members of the established church, otherwise heartily attached to it, merely endure the routine of its rites and ceremonies. What aggravates this evil, is the cause to which chiefly it may be traced. It is not the want of a volume of voice; it is not the absence of imperative looks and authoritative tones, arranged gestures and studied emphases; these are not the deficiencies which I should specify in a clerical reader. Tremulousness of supplication, and distinctness of enunciation, are the qualifications he should most cultivate. If his heart be but serious, it will give light to

his understanding, and to his manner an awful dignity. His situation is holy; and the sacredness of the office confers sanctity on him who officiates. His deportment, indeed, may dissipate this divine illusion; but, what shall extenuate his offence!

Pleased am I to observe, however, of the Rev. John Hewlett, that his pulpit labours are eminently calculated to impress the understandings, and improve the dispositions, of the numerous audiences to which they are continually addressed. He is the Morning Preacher at the Foundling Hospital; and his hearers, being chiefly those who attend morning service, are necessarily less promiscuous, and consequently more reputable, than numbers of such persons as are seen thronging to the devotion of the evening.

Of the individual history of Mr. Hewlett, I am enabled to state, that he kept a school, for some years, at Shacklewell; with which, however, he has parted, rather advantageously. He is of Magdalene College, Cambridge. Mr.

Hewlett is known, in the literary world, as author of a 'Vindication of the Parian Chronicle;' a tract which displays great learning on the subject of the Arundelian Marbles. He has also collected and published three volumes of his Sermons; and he is now editing a new edition of The Bible, originally undertaken by the late Dr. Gregory, which appears monthly, in parts; and which promises to supply a valuable desideratum in our theological literature. It must be seen, even from this hasty specification of his exertions, that Mr. Hewlett is abundantly qualified for his clerical vocation.

There is much impressive solemnity both in the person and manner of this preacher. His professional deportment is sufficiently dignified, and his countenance is indicative of his sincerity. His action, however, is little varied; while his voice, naturally unpowerful, frequently becomes inaudible. This latter defect is to be regretted, because, carefully as Mr. Hewlett's sermons are composed, he never delivers an uninteresting sentence: he says nothing but what

merits to be heard ; but much, very much, that his hearers must be anxious to treasure up for their own service. He seldom entangles himself, nor does he perplex others, with the subtleties of theology, or the dogmas of schoolmen. Practical, rather than theoretical, his reasoning appeals directly to the understandings of his auditors ; his illustrations are familiarly intelligible ; and his conclusions demonstrative.

Whether we are to impute it to such considerations as the foregoing, certainly it is sometimes the defect of Mr. Hewlett's discourses, commonly with those delivered by many other christian teachers, that he expatiates on the necessity of possessing faith, without explaining the method by which it can be obtained. We hear satisfactorily of ' the truth and the life ;' but we do not learn enough of ' the way' which leads to truth in this world, and life in the next. Easy is it to tell men to be good, or to exhort good men to the practice of virtue. All the difficulty consists, for this is the great work, in explaining to sinners how

it is they are to become righteous; and in invigorating, even in the bosoms of the elect, the trust that 'endures to the end!' This, nevertheless, is the great task of him who, as one of the heavenly workmen, needs not to be ashamed of his spiritual workmanship.

Intellectually illuminated as he is, elevated as he ought to feel above particular prejudices, I was astonished to hear Mr. Hewlett preaching against 'visionary fanatics.' I fear, indeed, that it is to some feeling of this nature we must trace his general reluctance to elucidate 'the mystery of godliness!' Godliness, however, is still one of the greatest mysteries with which human beings are acquainted: and well does it behove the 'Stewards of its Mysteries,' whether men will hear or forbear, not to shrink from declaring, as they may know it, 'the whole counsel of God!' Standing between the Maker and the creature, the pillar of cloud by day and of fire by night, let the minister of religion, wherever situated, shake the dust of this earth from his feet.

The first volume of this preacher's Sermons appeared in 1786, the second in 1791, and the third in 1809. Mr. Hewlett is also Professor of Belles Lettres at the Royal Institution of Great Britain. Many preachers owe the success of their sermons to their delivery; but Mr. Hewlett's sermons owe their principal merit to their literary composition. If he succeeds in the pulpit, he excels in the closet.



## ROBERT HODGSON, M.A.

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ANTICIPATION is seldom confirmed by experience. Natural as it was to expect something more than common in the present preacher, and highly as particular considerations seemed to warrant my hopes of him, I reluctantly acknowledge the disappointment of the conceptions which I had formed of his ministerial character.

Robert Hodgson, one of the nephews, by Mrs. Porteus, of the late Bishop of London, is from Corpus Christi, or Bene't College, in Cambridge. He has been some years married, and has several children. Advanced by the patronage of his late venerable uncle, to whom he seems to owe all, he is now Rector of St. George's, Hanover Square. As he is still young in the pulpit, and as there is both room and time for him to profit by what I have to offer

in this place, it behoves me not to shrink from the task of recording my opinions with fidelity.

Mr. Hodgson is in his person respectable, but there is nothing striking in his manner. His entrance into the pulpit, however, is highly becoming; and he announces his text, which is always a leading point, with a precision that is really impressive, and an earnestness that indicates sincerity. So far all is well.

Now it is that his great faults are seen. The elongated emphasis that constituted much of his excellence during the service of the altar, and which gave weight to his commencing sentences as a preacher, becomes wearisome and vexatious. His reading is, therefore, good; his preaching is, therefore, bad. Labouringly sententious, needlessly magnificent, noisily monotonous, his grandeur is without greatness, his earnestness without impression; and he is authoritative without being commanding. His voice is doubtless manly; but he forces it beyond its natural pitch; while his falling tones sink invariably below its general scope.

Respecting the literature of his discourses, and as to their style, can I do better than refer Mr. Hodgson to the judicious hint given on this head by St. Paul, in his first epistle to the church at Corinth? 'My speech,' writes the Apostle of the Gentiles, 'and my preaching, was not with enticing words of man's wisdom; but in demonstration of the spirit, and in power!' Elegantly correct as is Mr. Hodgson's language, one must regret to observe that his sentences are often either studiously inflated or pompously ornamental.

Mr. Hodgson frequently apologizes for the freedom he is required to use in his addresses from the pulpit. I must be permitted to enter my serious protest against this condescension on his part, however it may consist with the clerical decorum expected in the vicinity of Hanover Square; where, perhaps, the preacher is principally acceptable,

'Who never mentions hell to ears polite.'

'THE GREATEST PREFERMENT UNDER

HEAVEN,' writes the memorable George Whitfield, in one of his Letters to Cornelius Winter, dated in London, on the 29th of January, 1767, ' IS TO BE AN ABLE, FAITHFUL, SUCCESSFUL, SUFFERING MINISTER OF THE NEW TESTAMENT '—Will Mr. Hodgson dispute this? I think not. Remembering whose servants they are, and that the humblest situation in the sanctuary is infinitely more exalted than the most elevated station of human greatness,—let the ministers of religion, awfully conscious of the importance of their commission, uniformly assert the dignity with which they are everlastingly invested! Let them talk less, but feel more, of their truly illustrious destination. It is not for them to beseech, in the discharge of their divine duties, the patience and forbearance of those to whom they are sent; or to apologize, fashionably apologize, for honestly declaring ' the whole counsel of God! ' Very different is the errand of him, by whom

' The violated Law speaks out  
Its thunders!'

Certified of his credentials, well remembering whose authority he beareth, and to whom alone he stands responsible, he will not, even when

‘ In strains as sweet

As angels use, the Gospel whispers peace;’

he will not, even then, descend to the littleness of supplication. This ‘ legate of the skies’ must better know the infallibility of his commission.

I have to notice Mr. Hodgson’s manner, or action, in the pulpit: and I shall pass some general strictures on the tendency of his preaching.

Action, like oratory, is best when it is least artificial. Mr. Hodgson’s action seems too careful to be sufficiently casual. It is not altogether uninteresting, it is sometimes emphatic; yet he has the awkwardness of mostly holding his sermon-c cse with both his hands, and continually bobbing it up and down, from off and on his cushion. He also extends his left, too.

much in preference of his right, hand. When most animated, he has, owing to the suddenness of his transitions from one side of the pulpit to the other, the appearance of bustling. Notwithstanding the measured, and not undignified, solemnity of his enunciation, there is something hurried throughout his delivery.

Either his sermons are frequently too long, or he is uniformly too slow in preaching them. His illustrations might be rendered more pertinent and conclusive. He does not satisfactorily explain the purport of his positions, nor does he properly avail himself of the divinity by which they are sanctioned. Aware as he must be of the fanatical application of religious doctrines, I was rather surprised to hear Mr. Hodgson exhorting the poor to look up to God only for the supply of their most urgent wants; without duly cautioning them, at the same time, against suffering themselves to repose in an improvident dependence on the Divine Providence, to which they so often fatally, though devoutly, abandon themselves. Hanover Square, one might have

thought, was far enough from the Bank of Faith.

Mr. Hodgson is, after all, an esteemed preacher; and many of the defects which he betrays partly originate, I think, in his over-anxious endeavours to be greatly eminent. His public labours are not only acceptable to his parishioners, but continue to attract the attendance of strangers. Since, however, he does not regularly occupy his own pulpit, it behoves him seriously to attend to the business of ecclesiastical substitution! Those who are most entitled to his presence ought not to be the greatest sufferers by his absence. Whenever, therefore, he is prevented from personally discharging his high duty as a parochial minister, let him sedulously delegate something like a popular preacher in his stead. He does not feel, I trust, the paltry ambition of shining by contrast. No worldly consideration, neither policy, nor interest, or even friendship, nothing short of indisposition or incapacity, should induce one minister of religion, where his instructions are

really desired by his people, often to entrust to another minister the cure of the souls committed to his sacred charge. Whether he be curate, or vicar, or rector; he who hath trained up his people in the way in which they should go, he, as the true shepherd of the flock, is also most likely to keep them in that way.



**REV. ISAAC JACKMAN.**

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**OFTEN** constrained to dwell upon improprieties, which, as they cannot escape notice, demand censure, it is with the most unfeigned pleasure that I approve, at any time, of what to me seems deserving of support and applause. Both the society and the chapel, of which I now speak, are entitled to encouragement. Scepticism would be perplexed in labouring to start any solid cavil against the views and conduct of the Philanthropic Society; and of its chapel, certainly one of the best of our new religious edifices, I feel myself happily authorized to use the language of merited commendation.

Isaac Jackman, chosen originally an alternate Licensed Preacher at the Philanthropic Chapel, is of Catherine Hall, Cambridge. He commenced his pulpit labours at Bath; where, in the chapel of All Saints, his sermons were nu-

merously and fashionably attended, and whence his reputation accompanied him to the metropolis. Mr. Jackman is married, and has children. He is now in the prime of his days. Since the clerical vocation is his choice, for I have been told he was in train for the bar, let me hope that it will one day be his crown! If, however, he would wear the crown, he must first bear the cross. Always mindful of what are known to have been the grounds of the preference shewn him in his election to his present ecclesiastical appointment, let him never substitute, in the great task of instructing the church on earth, morality for christianity. It is the bread of life, and not the husks of swine, with which he must feed the flock of faith.

Intelligent and impressive, and laudably anxious to adorn the important profession in which he has engaged, I feel seriously solicitous for the future welfare of the present preacher; who has evidently improved of late, but who is capable of making still higher advances towards perfection.

Mr. Jackman, though not tall, is personally interesting. His voice is good, and susceptible of more intonation than he seems to allow it. His action is always agreeable; and sometimes it is both attractive and animated. Frequently as he adopts the method of personally addressing himself to his auditors, and difficult as this exertion is, he is generally successful. He knows the heart; and hence it is that, while his descriptions fasten upon the mind, his fervour communicates itself to the feelings. Occasionally, however, he is too authoritative.

Select without seeming studied, his language merits to be praised. While he satisfies the peer, he does not perplex the peasant. His style is elegant without affectation, and elevated without being declamatory. His sentences are correctly constructed; and, as to length, judiciously intermingled.

With so much to approve in him, I wish, while commending his sermons, as to their literary composition, that Mr. Jackman would abandon the phrase ‘*By way of exhortation,*’

when he is proposing the arrangement of his subject. Preachers would gain in effect, I am persuaded, were they also wholly to discontinue the practice of formally dividing their discourses under different heads, and announcing them to the congregation. If, however, they must retain this custom of distribution, let them keep the specification of it to themselves. It interrupts a good sermon, and renders a tedious sermon more tiresome. What is ably delivered from the pulpit, will always be retained in the closet; but it is painful, it is almost insufferable, to be roused, division after division, by the angry mouthing of some stupid pulpiteer, for the express purpose of hearing that he has merely gone through the first act of his miserable performance. Why should preachers persist in a practice, that is discarded by every other description of public orators?

Negligence in certain preachers is commendable. Mr. Jackman would often excel more, if he did not sometimes aim to be excellent. This is the case as to his voice. Desirous of being

decidedly audible, he begins his sermon in so high a tone as not only to weaken him in subsequent parts, but so as to produce, towards his closing, individual exhaustion.

If the Philanthropic Charity is praiseworthy, the Philanthropic Chapel is also to be commended. There is solemnity in the service of this sanctuary. It is not here, that

Light quirks of music, broken and uneven,  
Make the soul dance upon a jig to Heaven!

Decency of devotion is here consulted. Aspiring to augment the hallelujah of glory, we are here invited to join in the melody of christianity.

Let me entreat the subject of my present paper, the Rev. Isaac Jackman, to know of whom he is. Capable of estimating the station in which he is placed, consulting the dictates of conscientious decision, let him attend to the suggestions of his uninfluenced reflection. Never let him suffer the dread of being branded with fanaticism, to drive him from the preaching of spirituality. Awful is the duty of the

preacher. Whether men accept or reject his labours, be his report believed or not, he must, instant in season and out of season, declare the truths which it is his office to proclaim. His record is on high, and there must also be his hope.

Mr. Jackman is alternate Morning Preacher at Berkeley Chapel, near Berkeley Square.

## GEORGE MATHEW, M.A.

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It might seem superfluous, if not ostentatious in me, to employ myself in passing customary commendations on our national liturgy. Very different is the intention of my present remarks. When I pronounce the 'Book of Common Prayer' invaluable to the Church of England, I say this not merely as it contains the ritual of her worship, but as exhibiting an invariable standard of her doctrines. It is not upon dubious constructions of contested passages of the Bible, not upon the niceties of criticism, that our ecclesiastical establishment rests its spiritual stability. While its creeds continue to be received in the church, and, together with its articles, obtain place in its liturgy, its religious principles are unquestionable, and, (may I add?) immutable. It is this consideration that stamps the worth of those devotional cere-

monials which are by authority in use among us. Our Common-Prayer contains, I think, the acknowledged rules of arbitration, whether as to schism or dissent, in all episcopal controversies. Here then is 'the law,' here 'the testimony,' to which we must look, whenever we are called upon to estimate characters on whom they are binding.

George Mathew, who has attracted much attention in town, is of Trinity College in the university of Cambridge. As Chaplain to a High Sheriff for Suffolk, he was formerly requested to print two Assize Sermons; which, it is told me, 'do him credit.' I have not seen them.

After being for some years a Morning Preacher at Greenwich Church, Mr. Mathew was chosen alternate Evening Preacher at the chapel of the Magdalen Hospital. He has since been brought more into notice by Dr. Andrewes, who made him his occasional substitute at St. James's, in Pictadilly. Judging from Mr. Mathew's late election to be alternate



Evening Preacher at the Foundling, instead of Sydney Smith, his talents seem fully appreciated.

Perhaps, therefore, he will not allow my measure of his merit, when I still think him not entitled to the distinction of being ranked among the eminent preachers even of this age. Allowing his soundness as a divine, and the propriety of his delivery, still there is in him nothing strikingly original, either as to ideas or manner,—nothing that separates character, that enhances even ability, that individualizes excellence. Mr. Mathew has, unconsciously it is supposed, fallen into absolute imitation of Gerrard Andrewes; but, commonly with all mannerists, he is inferior to his exemplar. Hence the air of the rostrum, rather than the glow of the pulpit. Fearing to diverge into danger, Mr. Mathew keeps too much in the old tract, the beaten pathway. Were he to divest himself of the starchness of the priesthood, and to disdain the servility of imitation, he is qualified to become desirably respectable,

though he must not hope to be toweringly eminent.

Whether it is the consequence of self-diffidence, or whether it originates in the uncomfortable sensation of not knowing how best to dispose of his person when he enters the pulpit, Mr. Mathew has an awkward habit of busying himself, by continually turning over the leaves of his sermon, seemingly employed in preparatively reviewing their contents. This anticipatory occupation is attended with some decided disadvantages. It prevents the preacher from assuming that erect posture, which is so truly becoming in him the moments previously to beginning his discourse; while it disappoints the eyes of his congregation, who naturally look up for him when he appears in his sacred station; and, therefore, it too much detaches him from them, at the interesting instant when their public acquaintance actually commences. This observation may to some persons appear trivial. Nothing is unworthy of being

remarked, however, that in the least tends to improve and give effect to the eloquence of the pulpit. Had it been permitted us to contemplate a Peter on the day of Pentecost, a Stephen during his last address to the enraged Jews, or a Paul before Felix and Agrippa and Festus, we should have discovered, I doubt not, in each of these glorious champions of our religion, the happy and sublime union of oratory with christianity!

Historical preaching is often the best, because safest, for the younger clergy to adopt; and, especially where hearers are juvenile, it may fully answer the aim of popular instructors. Still, however, it is the milk of babes—it is not the manna of sacred nutrition. An historical faith is not an effectual faith. ‘Our business,’ says Mr. Mathew, ‘is not to entertain, but to instruct and save.’ Let him ponder on this. If, as he owns, the end of all religious instruction is eternal salvation, he will do well to make his discourses rather savingly appli-

cable than interestingly historical. Indisputable as were his literary pretensions, and good as were his works in their day, let an archdeacon now give place to an apostle. Paley may now be laid aside; but we want more of Paul. Let us preach so as to save souls.

**JOHN OWEN, M.A.**

**GOLDSMITH's village curate is no ideal picture.**  
Notwithstanding the alledged degeneracy of the present generation, and its supposed effects on the church, numerous are the parochial ministers of whom it may be affirmed, honestly affirmed, that

‘ Remote from towns they run their godly race.’

John Owen, who has long been Curate of Fulham, and who was lately presented to the small rectory of Pagglesham in Essex, was formerly a Fellow of Corpus Christi, or Bene't, College, in the university of Cambridge. He has claims to fame. Besides his reputation as a preacher, his name is respectably known to the lovers of literature. Some few years past, Mr. Owen, then returned from a continental tour, published two ‘entertaining and well-written’

volumes of his Travels into different parts of Europe; and his 'Fashionable World Displayed,' recently published, entitles him to no mean rank among the modern authors. He has printed two or three occasional single sermons. Mr. Owen writes with much elegance; but it is my business to consider his abilities with reference to the pulpit.

Following the present practice of the reformed churches abroad, and reviving the ancient practice of the church here, Mr. Owen has adopted the extempore preaching. Generally instructive, frequently eloquent, he always obtains attention, and sometimes excites admiration. He owes much, however, to his voice; nor is his personal appearance of less individual importance to him.

Mr. Owen accurately discriminates between praying and preaching. There are preachers who speak well, but who pray ill; and there are preachers who speak ill, but who yet pray well. Some pray in so low a tone as not to be heard; and some, in so loud a tone as to give

pain. Extremes like these are equally avoided by the present preacher.

Since Mr. Owen prays with judgment, as to the modulation of his voice, it might be worth his skill to try to preach in the same way. While his prayers are judiciously preferred, still are his sermons delivered in one unvarying declamatory tone. This fault is great in him. Voluble as he is naturally, this labouring of utterance is felt to weaken the effect of his oratory. He who looks to rank high as an extemporary preacher, must be great as a spontaneous speaker.

Considering his unrestrained method of preaching, Mr. Owen has too little of action. Holding his pocket-bible in his right hand, during the whole of his sermon, the right hand, instrumental as it is to eloquence, is with him either improperly quiescent or unmeaningly exerted.

Does he particularly premeditate what he is to preach? Sometimes he looks busied in recollecting the sentiments he means to propound.

Were pulpits made without seats (and too

often have I wished they were), the ministers of our religion must, as becomes them, stand, like those to whom they are sent, during the singing of the psalms. Example is, we know, preceptive; and were it only on this account, considering the state of our psalmody, it behoves the pastor to join in the singing of the people.

‘If grace were the sole Ministerial Qualification,’ observes Dr. Gill, ‘all the Lord’s people would be, what Moses wished they were, even all of them, Prophets.’ Gifts are required, no less than grace, for the work of truth, for the ministry of salvation; and it is this conviction that authorizes our investigation of the ministerial qualifications of those who assume the character of religious instructors.

Mr. Owen’s preaching is both experimental and practical. He finds the corroboration of his positions in the experience of those to whom they are addressed, reasons them strongly, and applies them with considerable variety of illustration. Accommodating himself, however, to every description of character, he can thus fall,



letting himself down 'to persons of low estate,' into the viciousness of familiar phraseology. What can be more oratorically unbecoming, than to describe the uses of adversity as 'a set-off' against its sorrows? Mr. Owen employs many such phrases. I also think, that he deals too much in similies; particularly as he is not sufficiently dexterous in the use of them. Santiloquence has a language of its own,—a language perfectly intelligible to the humblest capacity, yet infinitely elevated above vulgar colloquiality. It is the language of the kingdom that is not of this world.

Animation is the soul of the popular preacher; while, such is man, popularity is also the soul of his animation. The best talents of Mr. Owen seem hid. Fulham is not London.

## THOMAS ROBINSON, M.A.

REMOVED from popular observation, read without being heard, I have now to describe a preacher who is known more by his writings than his sermons; or, I should say, rather by his printed than his spoken discourses. I am almost fearful of not doing justice to him. I wish that those who read what he writes, could hear him as he speaks.

Thomas Robinson, formerly Fellow of Trinity College in Cambridge, and now Vicar of St. Mary's Church in Leicester, is a native of Yorkshire. He is married, and has several children. Nearly thirty years has this able divine continued to minister in the vicarage he now holds; unwilling, as

Unskilful he to fawn or seek for power,

By doctrines fashion'd to the varying hour!

‘ Perhaps,’ observes Mr. Robinson, in the Preface to his Scripture Characters, ‘ after all the controversial writings with which the world abounds, the important purposes of religion will be more effectually promoted by solemn and earnest exhortations, grounded on acknowledged principles, than by the most ingenious and solid arguments in vindication even of the purest creed. The latter, indeed, may be highly useful, as conveying light to the understanding and conviction to the judgment; but the former, in general, have a more powerful influence upon the will and the affections, and are therefore more conducive to practice.’ Nothing can be truer than this principle in preaching; and it is the principle by which Mr. Robinson generally conducts himself in the pulpit. Instead of labouring to establish the propriety of certain axioms, first truths, he assumes them as fundamentally ascertained; and proceeds to enforce and apply them to the cases of his hearers. Intelligible in his illustrations, forcible in his applications, and animated in his exhortations,

there is no portion of his audience, however differing as to intellectual attainments, uninformed or unimproved. While he fills the rich with good things, the poor are not sent empty away.

Bred in the good old school, he knows that no sermon is properly concluded, edifying though it prove to the believer, without admonishing the unbeliever and alarming the transgressor. Here he is great. His 'life,' as Gregory Nanzianzen said of Basil, being 'lightening, and his word thunder,' his remonstrances and his admonitions are delivered with the energy of apostolic eloquence. If there be any fault in his voice, it is its sounding loudness,—the tremendous clapping, rather than the tempered rolling, of the thunder.

Admirable is his animation. Though somewhat advanced in years, and not exempt from the inroads of age, no sooner is he in the pulpit than he becomes the new man; 'renews his strength,' and, as it were, 'mounts upward.' His eyes beam with the light of life; his soul

gives motion to his frame ; and, as he draws near the end of his sermon, he seems rising from the pulpit to glory.

Sensible of the influence of his conduct on others, and perhaps from higher views, Mr. Robinson takes part in the psalmody of his congregation. ' I can testify,' declares Augustus Toplady, in his Short Memorials of himself, ' by sweet and repeated experience, that singing is an ordinance of God, and a means of grace. Lord !' he adds, ' fit my soul to bear a part in that Song, for ever new, which the elect angels, and saints made perfect in glory, are now singing before the Throne and before the Lamb.'

Excepting some few notes of heads, which he now and then looks to, Mr. Robinson preaches extempore. If he brings with him the skeleton of his discourse, he trusts for its living substance to the breath which can breathe on the dry bones of this earth ! Some of his pulpit prayers are also delivered extemporary ; with great judiciousness, and true efficaciousness.

Having mentioned his use of head-notes in preaching, I must glance at a circumstance connected with them. Whenever his voice fails, which, notwithstanding its powerfulness, it is found to do, this failure is particularly perceptible when, as his sight is not now good, he lowers his head towards his cushion, in order to peruse his notes. These notes are contained between the leaves of his large pulpit bible. What, however, are defects like this, spots in the sun, when we look at the merits of such a man?

His appearance is venerably fine; his dressing, as well as his preaching, being quite of the old school. It might seem superfluous to add, what yet it may be right to add, that the people flock to his church. He also is a great popular preacher, and he also is a good parish priest. Leicester ought to be thankful for, I must not say proud of, the present Vicar of St. Mary.

Mr. Robinson is author of 'Scripture Characters; or, a Practical Improvement of the Principal Histories in the Old and New Testament.'

This work, which is in four volumes octavo, is inscribed by him to the inhabitants of the parish of St. Mary, Leicester. Besides occasional Sermons and Tracts, he has also published, in three volumes octavo, 'The Christian System Unfolded; or, Essays on the Doctrines and Duties of Christianity.' His works are extensively read, and highly esteemed.

## ISAAC SAUNDERS, M. A.

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WITHOUT being unapprised of the errors and vices of the times, still I can frequently derive consolation from the virtues, and delight from the information, of my contemporaries. Let us often contemplate the favorable aspect of things. Is it not honest, is it not grateful, is it not generous, to discover worth for ourselves, and commend it to the attention of others? Chequered and mixed as this scene of action confessedly is, still, amidst degeneracy and depravity, every where are to be found illustrious evidences of goodness, knowledge, and talents. It has been so long the fashion to complain of the clergy of this nation, without any proper investigation of the grounds of this complaint, that what at first was, fairly speaking, erroneously asserted, seems, by the repetition of it, to have become almost indubitably admitted. Es-



tablishments may be indebted to their adversaries. Accusation naturally roused enquiry, enquiry produced circumspection ; and the result is, respecting the great object of this discussion, that we possess many eminent clergymen, while, at the same time, various young divines, emulous of adorning the most important of professions, are rising rapidly into estimation and usefulness. Infidelity has called forth ability, and schism has given birth to energy.

Isaac Saunders, who promises to become an ornament to his church, is from St. Edmund's Hall, Oxford. Early set apart for the christian ministry, while his lot was his choice, he was first placed, by his friends, under the preparatory superintendence of the late Alphonsus Gunn, previous to his being sent to the university. Considering this circumstance, coupled with the character of that preacher, it must not be wondered at if Mr. Saunders is principally reputed among the evangelical advocates of the hierarchy.

Alphonsus Gunn, notwithstanding some

extravagances, was no common preacher. He was 'a burning and a shining light.' Wonderful was his eloquence. Serious, zealous, impassioned, he communicated his own agitation to the souls of others. His voice also gave singular efficacy to all he said; and there was a searching expressiveness in his looks. Being in earnest himself, his hearers felt him to be in earnest. Transgression was terrified at his approach; unbelief stood abashed in his presence. There was then an awful horror in the man. He was not man. Going out of himself, nature was by him exceeded, subdued, surpassed. This fervour consumed him. His day was more than his strength, and he died just when he could give weight to life.

When I class Mr. Saunders among evangelical preachers, in compliance with prevailing terms, let him not be confounded with the calvinistic methodists. He is practical, as well as doctrinal. While he earnestly contends for the faith once delivered to the saints, he soundly inculcates the necessity of living so as in all

things to adorn the christian vocation. Works, indeed, are never to be substituted for faith; but they are as certainly the necessary fruits of it.

What first struck me in the present preacher, of whose whole deportment my situation enabled me to judge, was the manner in which he ascended the pulpit. I think it impossible for time to obliterate the impression which he then made on my mind. His look, his manner, was devotion itself. A preacher so evidently, yet unaffectedly, impressed with the awful importance of his divine commission, I recollect to have but seldom seen. His only difficulty seemed to consist in labouring to control the emotions of his heart; and of him I am confident to affirm, that

the tear,

That dropped upon his Bible, was sincere!

If my aim were to flatter individual presumption, or to gratify the execrable taste of satirical minds, Mr. Saunders, and such as he, would

not be the objects of my selection and the subjects of my commendation. I cannot cater, I confess, for the depraved appetites of too many of my contemporaries.—God forbid that I should! Let me, however, indulge the hope, that honest exertions, in the best cause, may still be productive of some good,

Mr. Saunders's discourses are entirely extempore; and, while he displays much of the excellence of the system of preaching he has adopted, he exhibits some of its disadvantages. His reasoning is not always connected; his expressions, which are not uniformly appropriate, are frequently repeated and sometimes recalled; and his metaphors partake both of inelegancy and inaccuracy. Metaphorical language is, indeed, that in which the extemporary speaker is most liable to failure. To be forcible, metaphors should evince correctness of construction and propriety of application; but these are qualities which require premeditation, and are therefore seldom discovered in the effusions of unstudied oratory.

The personal appearance of Mr. Saunders is happily interesting,—his countenance being finely intelligent, his stature and form adapted to his station; and his action, without extravagance, sufficiently impressive. His voice is both manly and melodious; but it requires, what he appears not to have attended to, judicious management. His cadence is too abrupt, and he too often indulges in the whine of supplication. He would do well to pay more attention to his emphases. I wish, too, that I may prevail upon him not to bundle out of the pulpit almost as soon as the congregation begins to separate. He ascends it devoutly; and, with all the exceptions I have taken to him, he fills it ably. These considerations compel me the more to regret the hasty, not to say indefensible, manner of his departure from it.

If I have freely pointed out the defects of Mr. Saunders's preaching, it is upon the belief that he will not prove inaccessible to admonition; and because, from his youth, he may also profit by my remarks. Strangers though we

are to each other, did he know how highly I estimate his present public pretensions, and how truly I desire his future public usefulness ; did he know this, he would, I think, reflect seriously on my observations. I have no aim but his good.

Isaac Saunders is the alternate Evening Lecturer at St. Bride's in Fleet Street, and at Long-Acre Chapel ; Afternoon Lecturer of St. Andrew by the Wardrobe, and St. Anne's in Black Friars'. He was lately the alternate Morning Minister of the Free-Chapel in St. Giles's, and of St. Clement's the Danes, conjointly with Mr. Gurney, in the Strand. He is now, I hear, likely to become Minister of Queen's Square Chapel, in the Broadway, Westminster.

## ROBERT STEVENS, M.A.

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**P**ROVIDENCE is often signally favourable to those who have been deserted by their legitimate protectors. Robert Stevens, after being adopted in early life by a man of fortune, was, without the slightest provocation for such cruelty on the part of his patron, left by him to make his own way in the world. He did so. Conduct obtained him esteem, and industry acquired him competence. His heaviest loss may prove to have been his greatest gain.

Robert Stevens is from Trinity College, Cambridge. It is told, that he did not particularly distinguish himself among his university contemporaries; but his after success shews that his abilities were gradually to develop themselves, and ultimately to raise him into consideration.

Having fortunately secured the countenance of Gerrard Andrewes, Mr. Stevens was by him placed in 'the post of observation;' where, after preaching in various chapels, he, at length, became so much noticed as to be chosen alternate Evening Preacher at the Magdalen Hospital. He is also now alternate Morning Preacher at the Asylum, and at St. James's in the Hampstead Road; the Afternoon Lecturer of St. Margaret's Church, Westminster; and one of the Evening Preachers at Margaret-Street chapel, near Cavendish-Square.

Much as there is cause to object to corporate chapels, especially when exempt from episcopal jurisdiction, it gives me pleasure to feel authorised to speak rather favourably of the manner in which divine worship is celebrated at the chapel of the Magdalen Hospital. Unequivocally as I must protest against the substitution of sing-song for psalmody, still I will admit, as it respects the heart, that there is in the singing of the magdalenes



an affecting plaintiveness, a melodious melancholy, a devotional sensibility, not unsuitable to the purposes of religion. This taste may be, as it is, extremely indulged by us; but, when we reflect on what human nature seems to claim, it might not be wise wholly to thwart it. I do not carry my dislike to sacred music so far as good Mr. Romaine; who, we know, could not endure to hear the organ in the churches. Seriously though I deprecate the frivolity of devotion, I wish not that piety should be deprived of her appropriate attractions, disrobed of her becoming vestments, or denied her legitimate ornaments. There is as much of ostentatious simplicity as of gorgeous pomposity; and Diogenes in his barrel, was as proud as Alexander in his palace.

Mr. Stevens is certainly an acquisition to the chapel of the Magdalen. His general deportment is perfectly becoming; while his earnestness is no light proof of his religious sincerity.

Perhaps it is his error to have formed himself on the pulpit model exhibited in Dr. Andrewes. Though unaffectedly reverential, Mr. Stevens, resembling in this his great exemplar, is culpably hurried in the delivery of his prayers; nor does he pronounce the sacerdotal benediction with the emphasis and impression it demands, and of which it is undeniably susceptible. I continue to dissent, on this point, from the opinion of Mr. Reeves; and still think this Closing of our Service a blessing, and not, as he says, a prayer.

Notwithstanding that Mr. Stevens's voice is both distinct and equal, it might, by some commendable attention to it, be made infinitely more agreeable. If he did not endeavour so much, he would, I think, accomplish more. Exhaustion is not energy.

Mr. Stevens appears partial to the practice of pictorial preaching—a species of merit to which junior speakers are apt to aspire; but which, difficult of attainment, ought always to

be cultivated with great circumspection. The pictorial preacher, as I have ventured to designate him, is he who delights in descriptive illustrations of established axioms; who, if he treat of intemperance, will embody its effects in representation; or, if inveighing against avarice, draws the character of the miser; and this he does so as greatly to add to the force of the truths which he designs to impart to his hearers. This, however, requires very considerable judgment and ability: it is one of the highest achievements of oratory, when successfully accomplished. If, on the other hand, the pictorial preacher does not rise to perfection, he disgusts good taste, disappoints plain sense, and renders himself unprofitable as well as ridiculous.

If Robert Stevens does not, on the whole, rank among the highest clerical characters of his age, his pulpit powers now render him respectable, and may hereafter render him distinguished. He can improve, and will improve. Futurity seems brightening. It is gratifying

to see Philip Dodd, in the pulpit once occupied by a Septimus Hodson ; and to hear Robert Stevens preach, where it was the practice of an Archer Thompson to spout. I wage no war with men. The last is dead in fact, and the first is ' dead while he lives ;' but I must be glad, not as to the state but as to the church, that better divines are found in their stead.

## SYDNEY SMITH, M.A.

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LAMENTING the decease of one who was designed for the profession of the priesthood, Milton, in the most affecting of his excellent poems, conceived himself authorised to advert to persons incompetently undertaking the highest functions with which humanity is acquainted. Deeply is he made to complain, 'the Pilot of the Gallilean lake,' the head of the flock of faith, of

' Such as, for their bellies' sake,  
Creep, and intrude, and climb into the fold !'

Milton may be said to exhibit to us, in these lines, the ancient union of poetry with prophecy. Notwithstanding the lapse of two centuries, experience, instead of making his reproof obsolete, has illustrated the profoundness of his views, and corroborated the truth of his admo-

nitions. Still is it seen (so Cowper sings) that, often enough, as it affects the church,—

‘ The world takes little thought. Who will may preach,  
And, what they will !’

Sydney Smith, on whose clerical character we are now to dwell, received his preparatory course of instruction at Winchester; and was formerly a Fellow of New College, in Oxford. He was not at first designed for the pulpit, but for the medical profession. Whether the ‘ two smart little volumes’ of his sermons introduced him as Lecturer of Moral Philosophy to the Albemarle Institution, or whether the ‘ drollery of his definitions,’ while there, suggested to him the composition and publication of his sermons, is a point upon which the reader must judge for himself. Fashionably popular, and singularly conspicuous, he soon found himself admitted to the pulpit of the Foundling Hospital, where he till lately officiated as one of the Evening Preachers. He was also for some time, dur-

ing the same period, alternate Morning Preacher at Berkeley and Fitzroy Chapels.

His last promotion seems in some sense unwelcome to him. Being presented, through the interest of Lord Holland, and, as is said, at the desire of the noble lady of the peer, to the rectory of Faston, near York, Mr. Smith has, however reluctantly, been compelled to retire from 'popular preaching and fashionable audiences.' What was graciously ceded to him by 'the laxity of an aged bishop,' seems rigorously denied him by 'the vexatious bustle of a new bishop;' and he who once infused devotional exhilaration into the enlightened people of a metropolis, who was admired wherever he went, is doomed to address himself to the ignoble hearers which compose a country congregation. Metropolitan distinction is exchanged for solitary rusticity! Who, nevertheless, would desire to confine the preacher to the only sphere unfavorable to his abilities? Mr. Smith is peculiarly calculated for Berkeley Chapel, especially during our winter season; but how would his pious

peasants gape at the sound of 'clanking chains,' at the thought of 'hazardous privileges;' how must they marvel at his 'sublime morality,' or a 'stupendous prodigy?' Look up they might, and doubtless would, the hungry sheep, to their spiritual shepherd; but as to their being fed, if they need the food of life, I fear that they would still look up in vain.

Mr. Smith appears to be partial to the canons of Ecclesiastes; but he is particularly addicted to the first verse of the second chapter, —from which he has delivered the *same sermon* not less than *twice* on the *same Sabbath!!* When he lays hold of some '*Soliloquy of Solomon*,' he, as one desirous of wisdom, will hardly let it go. This choice, considering the complexion of his preaching, is far from being injudicious. I do not deny to him the praise of writing some fine sentences, as when, describing the miseries of irreverent old-age, he talks of persons, answering this description, 'growing old without growing wise, and gathering nothing, from the lapse of years, but the outward symbols of de-



cay;’ yet, as his excellence discovers itself most in brilliant declamation, I certainly commend him for selecting such subjects as are best calculated to display his oratorical pretensions. Let him, therefore, keep to moral and prudential apophthegms. One of ‘the Masters of our modern ‘Israel,’ he will do well to confine himself to human expositions.

Personally he is imposing. He is well-built, and comely in countenance. There is a careless grandeur in his walk. His voice is masculine, perhaps overpowerful; and his delivery is commanding. There is little of ‘rigorous sameness’ about him.

Having himself proposed the reformation of santiloquence, it would be strange if in him was seen one of those ‘holy lumps of ice,’ (so he describes preachers to be) ‘numbed into quiescence and stagnation and mumbling.’ Mr. Smith is not of this order of preachers. Free from any ‘orthodox gripe of the velvet,’ he ‘clings’ not ‘to his velvet cushion with either hand:’ he ‘keeps’ not ‘his eye rivetted upon

his book; nor 'speaks of the ecstasies of joy and fear, with a voice and a face which indicate neither: he 'pinions' not 'his body and soul into the same attitude of limb and thought.' This he does not.

His errors are of another kind. Apparently lifted above 'orthodoxy,' he, when he enters the pulpit, no sooner kneels than he rises up from the 'velvet cushion;' and, instead of clinging to it 'with either hand,' he alternately rubs both hands, as becomes the 'city priest,' with all possible gracefulness. Disdaining to keep 'his eye rivetted upon his book,' he employs both eyes in condescendingly surveying his assembled auditors. If he 'speaks of the ecstasies of joy,' for he steers wide from 'fear,' he does this, one must grant, 'with a voice and face' admirably indicative of the gladdening emotions. His 'body and soul,' his 'limb and thought,' are quite at their ease.

Never do I augur well of the preacher who appears to think well of himself. Lightly must that man estimate the priest's office, and deplor-

able is the situation in which he stands, who does not tremble to place himself, as it were, between his fellow-creatures and his God!—Long as he may have listened to the teaching of Gamaliel, yet if he has sat, for one hour, at the feet of his Redeemer, he will seriously know, and everlastingly feel, the awful responsibility attached to the Ministry of the Gospel. Conscious whose servant he is, and full of the importance of his commission, he will, heartily diffident of himself, be invariably imploring the assistance of that Holy Spirit, which, though by his ministration, can alone make his instructions effectual and beneficial! So impressed, his whole conduct will be consistent with his convictions. If custom compels him to join in the preparatory service of the sanctuary, he will, without affectation, exhibit an example of piety to the people. He will mingle fervently, yet unassumingly, in their devotions. Seen, he will not see; and, even disturbed, he will remain undiverted. He cannot consider himself as the proper gazing-stock of his congregation; nor

will he thus return compliment for compliment, and bow to one of his hearers with as much complacency as to the name of Jesus! He will not so demean himself. He will not disgust the feelings of others, and degrade his own dignity.

Entitled as he is, however, to considerable literary distinction, I submit it to Mr. Smith, from respect to his mental acquisitions, how far the use of '*It is 'nt*' and '*Is'n't it*', instead of '*It is not*' and '*Is it not*', is reconcileable with true taste, or consonant with the principles of accomplished eloquence? I also wish to ascertain, why *and* in our Lord's Prayer (the whole of which Mr. Smith, by the way, delivers most indecorously!) is pronounced by him as *un*; when he says, '*And* forgive us our trespasses,' &c. His pauses are painfully lengthened, and the termination of his discourses is often abruptly unsatisfactory.

Mr. Smith lately republished his Sermons, in two volumes: of these sermons ten only are taken, considerably altered, from the former

edition of them; but the other forty are new. 'He possesses,' said the Monthly Review, 'a command of words; and he is a spirited and sensible declaimer.' Mr. Smith probably considered this opinion to be praise, since his bookseller cites it as the test of his merit.

Deplorable, however, is the situation of our ecclesiastical establishment, if its ministers are to be esteemed as the disseminators of popular morality. Lamentable will be the fate of the Church of England, the hour of deserved desolation is at hand, when such men shall, without rebuke,—

'Presume to lay their hands upon the ark  
Of her magnificent and awful cause!'

Here let me stop. I feel no hostility to any ministers of religion, or even minister, except as I discover, collectively or individually, principles or conduct injurious to the great interests of the Church of Christ! Respecting the present preacher, Sydney Smith, he is known to me only in his clerical character. However I

may object to his preaching, and my reasons for this are before the world, I wish him well as an individual. It is not for me to know how far his present clerical retirement may conduce to his future clerical eminence; but, as the case now is, I would rather see him at the Bar than in the Pulpit. He seems to be out of his place with men.

## JOHN WILCOX, M.A.

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THOSE to whom the recollection of the Rev. Elisha Faulkener must readily recur (and who is there, of any standing in the religious world, that does not remember him?) will feel solicitous to know something of the character of his present successor in the pulpit of Ely-Chapel. Mr. Faulkener was Minister of Ely-Chapel, and Lecturer at St. Giles's in the Fields: Mr. Wilcox is also Minister of Ely-Chapel, and Lecturer of St. George the Martyr in Southwark. Mr. Faulkener was numerously followed, and is still held in remembrance by the churches. Mr. Wilcox is now highly esteemed; and is likely to gain in general estimation, as a christian preacher.

Let me be indulged to pause, for some short moments, on the clerical character of Mr. Faulkener, who is thus recalled to my observa-

tion, and of whom I retain the most lively recollection.

Elisha Faulkener lived but for the pulpit. His professional feeling was in him paramount to all other feelings; and, what is not always the case, his ability was not inferior to his inclination. His sermons, intrinsically interesting, were always delivered with an energy and dignity truly impressive. No preacher better knew the authority attached to the sacerdotal character, or more efficaciously availed himself of it. His ardour invested him with that dignity to which his person was not fully entitled. His looks, his speech, his action, bespoke him conscious of his sublime function. It was impossible not to listen to him, and equally impossible to hear him indifferently. He affected others as himself appeared to be affected. His was the eloquence of the heart, rather than of the tongue; for his language was simple, his illustrations unlaboured, and his sentences often negligently constructed. He spoke, however, as one having authority, and not as the scribes.



His error consisted in carrying this superiority to an extent that sometimes bordered on pomposity. It was indeed amazing, short as he was in stature, to contemplate him walking down the aisle of the church, and then ascending the pulpit. The pulpit was his throne upon earth; though it formed only the steps of that throne, to which, let us believe, he has now ascended in heaven! He must be considered as one of the last of the old school of preachers in this country. He is, therefore, to be classed with the Madans, and Patricks, and Gunns, and Decoetlogons, of the pulpit.

I feel pleasure in saying, even now, that the Rev. John Wilcox promises to supply one of the many vacancies which the decease of various eminent clergymen, together with the augmenting infirmities of others, have occasioned in the christian church. Having generally premised this opinion of his preaching, I shall, from anxiety for his improving and maturing those ministerial qualifications with which he is happily gifted, candidly state the particu-

lars in which he strikes me as being still defective.

The person of the present preacher gives him, many advantages as an orator. He is rather tall; his form is manly, his deportment dignified, and his countenance prepossessing. Is he not too sensible of these personal qualifications? I would not be severe concerning Mr. Wilcox; but I could not avoid suspecting, once or twice, that, conscious of his pulpit powers, he rather demanded admiration. I do not mean to question his sincerity, of which his unfeigned earnestness was the best evidence.

Certainly, however, there seemed too much of oratorical preparation about his professional deportment; and too much anticipation of the success of his preaching. Let him, if possible, discard the precision of taking off his spectacles, after he enters the pulpit, and at the exact instant when, having closed this portion of devotional melody, he is proceeding to pray, before sermon, for himself and his hearers. He makes little use of his glasses afterwards; and he

might, at any rate, defer putting them on till he was about to read his text. The pulpit prayers of Mr. Wilcox are, as well as his discourses, extemporary. He too much hurries over our Lord's Prayer; as if, instead of its being the essence of all prayer, it formed only the supplement to his own intercessions.

His voice, melodious and powerful, enables Mr. Wilcox to deliver his sermons distinctly and efficaciously. He betrays, however, many of the errors incident to extemporaneous eloquence. Evidently solicitous as to accuracy and elegance of language, he too frequently attempts to correct, by recalling, his expressions; and one of the most unfortunate connectives of public speaking—'I say,' 'I say,' 'I say,'—is continually employed by him, either to resume the thread of his discourse, or to enforce some particular point of opinion. Possessing, as this preacher does, no inconsiderable affluence of phrases, let the orator, whatever be the sphere of his exertions, divest himself of every anxiety respecting petty defects. If the heart be but in

flow, words will naturally, and therefore forcibly, suggest themselves. Energy will atone for inaccuracy; or, rather, the rapidity of the speaker, hurrying along with him the sympathy of his hearers, will not allow them leisure to discover incidental and trivial deviations from customary propriety. It is alike bungling and impolitic, as it respects extemporary oratory, for the speaker, by his hesitating corrections, to point out inaccuracies which were otherwise imperceptible. This defect is easily remediable, and is therefore deserving of little toleration.

Mr. Wilcox does not, I think, trust wholly to the moment. He appears to premeditate much of his language; and always to assist his memory with the divisions, perhaps leading arguments, of his sermon. These pardonable, if not indispensable, assistances seem contained within the leaves of his pocket bible. His language, truth requires me to observe, partakes rather of the modern evangelical seminary. He is, however, more classical and polished than

the chapel preachers of the evangelical connection.

Without mentioning it against him as a fault, I must regret it as a defect, though it is one by no means peculiar to him, that Mr. Wilcox is not more deeply acquainted with the motives of human action. Much of this deficiency was discernible in his sermon for the London Female Penitentiary. Zealous as were his appeals to the affections of his auditors, and satisfactory as might also be his representations, there was little to strike and move—little of the originality of humanity; of those powerful ebullitions, combined of mind and heart, which rivet the most negligent, and affect the most callous, of hearers. When he was so intently admonishing the juvenile portion of his congregation against the vanity of gay dresses, did it never occur to him, that their preacher was himself handsomely attired, and gracefully elegant. Remarking this trifling incompatibility, I was, however, really surprised, when Mr. Wilcox, appealing to the feelings of the females

around him, on behalf of the frail fair-ones whose relief he was pleading, described one of his female penitents, to them, as ‘a backsliding sister!’ I do not suppose him to have been aware of this curious epithet; as I am convinced he did not perceive the strange effect of its immediate application. Let Mr. Wilcox beware of evangelical eccentricity.

A writer, of shrewd sense and sound thought, Mr. Hale, contests the principle of the London Female Penitentiary altogether. His pamphlet contains more of specious argument than of solid humanity; and, whatever are its author’s claims to the suffrages of the head, he must not expect to obtain the oblations of the heart. Although we are forbid to do evil in order that good may come, I know of no injunction which forbids us to do good lest evil should ensue. Let this Female Penitentiary be abused; and let the abusers of it take the credit of abusing it to themselves. Wick-  
edness itself, frequently as unfortunate as criminal, is entitled to our compassion.

Mr. Wilcox confessed, that he was at one time prejudiced against the London Female Penitentiary; but declared, at the same time, with a candour honorable to his character, his voluntary renunciation, from personal conviction, of the prejudices he had so unknowingly, and, as it afterwards proved, unfoundedly entertained. He took the part best becoming the christian preacher. Genuine philanthropy is not, after all our boasted kindness, the vice of this age: let us be careful, therefore, how we circumscribe the operation of really charitable institutions. Policy and impolicy, propriety and impropriety, are terms to be utterly discarded. Let us imitate, in this instance, the 'fountain of all goodness,' from which the rain of life descends alike upon the just and the unjust! It is this that constitutes genuine charity.

Of the Rev. John Wilcox I know but little more. Lincolnshire is said to be the county whence he came to the metropolis; and that, on some points of faith, he was not always of

the persuasion which he now promulgates. God and his own heart must decide as to his belief. His talents are real; and of these chiefly it is my province to report.



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**BASIL WOODD, M.A.**

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It is not easy to explain the causes to which some characters owe their celebrity. Without any commanding claims on public attention, without paramount pretensions to popularity, without the irresistibility of superior genius, there are persons who, nevertheless, rise high into reputation among their contemporaries, and consider themselves established in the estimation of mankind. Shining by contrast, rather than by comparison, these constitute the softer satellites, the lesser luminaries, of the intellectual hemisphere. They serve us in the absence of meridian effulgence. If they cannot challenge our admiration, still they are deserving of our gratitude. If they do not attract our astonishment, they sometimes attach our affection. While they fail to excite wonder, they may still communicate delight.

Basil Woodd, descended from respectable and religious parents, was by them sent to the University of Oxford, where he proceeded to the degree of A. M. He is now proprietor and Minister of Bentinck Chapel, on Lisson Green; the Afternoon-Lecturer of St. Peter's, at Cornhill; Rector of Drayton, Beauchamp; and Chaplain to the Marquis Townshend. The sphere of his duty is evidently extensive, and he certainly fills it with fidelity. It is something, then, to be accounted a faithful minister of christianity; but it is more, to be estimated as an able and pains-taking servant of the gospel of Jesus Christ! Oh, for more of those 'burning and shining lights,' which, having 'turned many to righteousness,' shall shine for ever and ever, as fixed stars, in the galaxy of an immortal glory! Let us know to appreciate, and earnestly implore, fresh examples of ecclesiastical excellence; of that almost indescribable union, in the same individual, of divinity and humanity,—of solid learning with religious ardour—of the deepest information of

mind, with the holiest enthusiasm of heart! If an Agrippa is to be confounded, if a Felix is to tremble, let but a Paul appear. Give us fervour, without frenzy; boldness, without bigotry; reasoning, without presumption. Let christian ministers devoutly aspire to adorn the great vocation unto which they are called, and they will find that the eternal Spirit of Truth is not without its witness in the consciences of men! I feel that it is impossible to insist too much on the necessity of cultivating those qualities, which alone render the pulpit invaluable.

It is of the Rev. Basil Woodd, however, that I have principally to speak. His outward appearance is gentlemanly. Always remarkably clean and neat, he, indeed, uniformly reminds me of some lines in the Satires of the celebrated Dr. Donne:—

‘ So in immaculate clothes and symmetry,  
Perfect as circles, with such nicety  
As a young preacher, at his first time, goes  
To preach, he enters—————.’

With such commendable solicitude as to his vestments, it seems to me surprising how Mr. Woodd can conceive himself at liberty to stop, while ascending the stairs of his pulpit, and chat, for some seconds of time, with his Reader in the desk below! This practice is positively most reprehensible. I have since observed, as relating to this particular, one of the most distinguished of divines; and instead of endeavouring, even by pompousness of gait, to procure notoriety, he steals, as it were, into the pulpit of which he is so illustrious an ornament! Not thus, however, Basil Woodd. He, at present, goes to his pulpit indecorously; and he enters it with as much injudicious complacency. Scarcely has he condescendingly bowed his head down upon his cushion, when he very abruptly assumes an erect posture, and contemplates, with sufficient self-satisfaction, his assembled auditors,—sometimes adjusting his band, or, occasionally, stroking his chin with his hands. Can I help it, if Mr. Woodd, by his misbehaviour, compels me to pursue this

strain of criticism? I have nevertheless here to remark, and I remark it with sincerity, that his prayers before his sermons are concise, appropriate, and generally excellent. These are of his own composition.

Mr. Woodd is undoubtedly an instructive teacher, and a correct speaker; but his sentiments exhibit little of the profound or striking in theology, and his elocution is not entitled to the praise of oratory. He is respectable, but he is not eminent. He has nothing about him deserving the epithet of action; his delivery is formal and undistinguishing; his cadences are measured and monotonous, and, towards the conclusion of his sentences, he is continually inaudible. His magnificence is, therefore, without majesty. His manner, on the whole, is not decisively impressive; and his voice, which never rises into dignity, is sometimes painfully equable. He is also given to whining, though he appears anxious to be considered as pathetic.

This preacher desires to be reputed as de-

livering his discourses extempore; and, because he manages to speak without incessantly consulting copy, he has obtained the reputation to which he aspired. He affords another example of the defects incident to attempts at extempore eloquence, in verbal repetitions, and in sentences introduced with 'It is worth our observation,' or, 'It is worthy observation;' but he finds no truly legitimate right to the honours of extemporary oratory, since from his notes, which are rather concealed between the leaves of his little bible, he may be perceived to read whole passages of his sermon. I think, also, his sermons are too long. The times are passed, when hearers estimated the value of religious harangues by two or three turns of the hour-glass; and, were it otherwise, Mr. Woodd is not the preacher who should venture to weary the patience of public audiences.

Notwithstanding the observations here made on Mr. Woodd, I am far from imagining that he will be at all affected by them in the opinion of those who constantly attend his chapel.

Such persons have been so long accustomed to his style of preaching, and his private virtues have so fortified him in their estimation, that they will, in all probability, consider my present remarks as dictated only by the captiousness of critical feelings. I do not even wish, as far as this preacher is individually concerned, to lessen him in the minds of those who have uniformly sat under his ministry.

Consistently with my own convictions, however, I cannot accord with those who have described Mr. Woodd as an uncommonly splendid pulpit character. The injudiciousness of our friends is sometimes as injurious as the malignity of our foes. I therefore submit it to the patrons of this preacher, whether, in claiming for him the highest distinction, they may not diminish the effect of those impressions of respectability which his sermons really create in the minds of impartial men?

Basil Woodd, it should be mentioned, is the author of numerous Pious Tracts, of which utility and beneficiality are the prominent ob-

jects. His humanity deserves to be distinguished, and his liberality to be universally imitated. Of him it will be honourably said, when his talents have long ceased to be the topic of human discussion, 'that he went about doing good.'

His principles and manners are equally entitled to encomium. He is orthodox in his religion, and loyal in his politics: his temper is benevolent, his manners are conciliating, and his whole character is winning. Providence, however, has been signally bountiful to him; and it would be strange if, constitutionally happy and circumstantially prosperous, his general conduct did not excite both esteem and affection.



RICHARD YATES, B. D. F. S. A.

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I HAVE lately seen, not without surprise, attempts to depreciate the character of the popular preacher. One of these adversaries of popular preachers presents himself where such species of opposition ought to have been least expected.—‘ A beneficed clergyman in the country,’ says the Anti-Jacobin Review, page 358, for December 1808, ‘ should not pass one half of the year in frequenting places of fashionable resort, or in great towns; and a good parish priest is a much more respectable character than any popular preacher.’

Without demanding for what purpose an invidious distinction is here drawn between the popular preacher and the parish priest; why, it may be asked, cannot the same man be at once a good parish priest and a respectable popular preacher? Because he possesses qualities and

qualifications which enable him to command the pulpit, is he, therefore, unfitted to discharge the parochial duties of the priest? Does not religious faith ordinarily come by hearing, and attentive hearing by acceptable preaching? Is it not, indeed, to the paucity of the number of esteemed preachers, that we are to attribute the desertion of too many of our churches; and, are the closet exhortations of the modern divine likely to be less efficacious, because his public discourses are numerous attended, and perfectly appreciated, by his congregation? There is no insuperable bar, no impassable gulf, between the honourable elevation of the popular preacher and the dignified humility of the parish priest.

What is a popular preacher?—He is one who is disinterestedly distinguished, who has honestly acquired the suffrages of the people. He obtains no surreptitious superiority. He is great, as well as good; and, while he most conscientiously discharges the unostentatious avocations of the priest, he also confers lustre on

his sublime station as a preacher. He is both the dew of the meadow and the manna of the desert.

It is mistaking, if it be not designedly misrepresenting, the popular preacher, when he is described as actuated only by the love of fame; as one who conceives himself privileged to 'pass one half of the year in frequenting places of fashionable resort, or in great towns.' He will, if he knows and feels his duty, content himself with parochial popularity. He will, if providentially appointed 'a beneficed clergyman in the country,' reside and labour, except in cases of excusable absence from them, among the people committed to his charge; and, by his talents and conduct, eminently conduce to their edification, his own credit, and the honour and stability of the church of which he is a minister. It is thus that we must conceive of the justly popular preacher.

Let the respectable writer in the *Anti-Jacobin Review*, however, be assured, that he is not likely to find me really dissenting from him re-

specting the momentous subject of clerical residence generally. Far enough am I from conceding to one of the critics in the twenty-fifth part of the Edinburgh Review, that, 'at present, the torrent sets' too strongly against non-residence; nor can I see him, whom I almost suspect to be 'a beneficed clergyman in the country,' declare he should not be surprised to find the clergy 'absenting themselves from their benefices by a kind of day-rule,' without feeling sentiments of the most serious indignation! If this critic be a cleric, which I now more than suspect, it seems no violation of mental charity to believe that he is one of those beneficed clergymen who 'pass one half of the year in frequenting places of fashionable resort, or in great towns.' He, and such as he, do not, of course, belong to my definition of a popular preacher. Pulpiteers are not preachers. Highly serviceable and usefully eminent, still let us cordially allow to the popular preacher, notwithstanding those abuses incident to clerical popularity, the ascendancy to which he seems most

honourably entitled. Since spiritual shepherds are not wholly exempted even from the very baneful influence of envy, but are men of like passions with the weakest of their flocks, it may become those of them who habitually condemn popular preaching, to canvass their hearts as to the causes of such disapprobation; and to ascertain, with the precision of real piety, how far their own inability to obtain popularity, does, though unknowingly on their part, incite them to decry the merit of popularity in other preachers? If what we call popularity is not the object—it can never be the end!—of any pious preacher, is he to abase himself, or endure the persecution of others, because he happens to have honestly acquired the highest estimation among his contemporaries? Christianity does not enjoin this kind of penance, and humanity does not exact it.

Circumstances appeared to me to require some explanation of my own sentiments respecting popular preaching. Having so far explained, let me trust not unsatisfactorily, my

thoughts on that subject, I proceed with the immediate business of this paper.

It is the honour of the present preacher, Richard Yates, that he owes his respectability to those causes by which the individual becomes estimable to society ; that whatever eminence he has obtained, either ecclesiastical or literary, is the result of ability, of exertion, and of integrity. He is of Jesus College, in the University of Cambridge. He has been many years a Chaplain to his Majesty's Royal Hospital, at Chelsea,—a painful and arduous preferment, the very active duties of which he fulfils most exemplarily. He is also Rector of Essa, alias Ashen ; and, what brings him directly under my cognizance in this place, he is now Alternate Preacher, in concert with the Rev. Isaac Jackman, to the Philanthropic Society. He is unmarried.

Mr. Yates appears advantageously in the pulpit. His person is tall, and has much of gentlemanly dignity ; his deportment is grave, without the remotest approximation to pom-

pousness; and his manner, which is uniformly interesting, is often animated, and sometimes deeply affecting. His countenance is highly expressive of his intelligence and sincerity as a preacher. If he would still more disembarass himself from the trammels of manuscript, to which, from his apparent solicitude as to correctness, he pays too much attention, he would rise greatly in the effect of his delivery.

His discourses are plain, and generally practical. Without being loaded with ornament, his language is not deficient either in elegance or eloquence. I have observed, however, that his sentences are sometimes so run out as to become rather involved, and that they abound too much in parentheses.

It is on subjects of humanity or benevolence, where the heart communicates its warmth to the imagination, that this preacher most indisputably excels. Whether the occasion be private or public, on which his abilities are called forth,—whether it be to animate the social sympathies to the practice of the relative

duties, or to rouse individual kindness in aid of diffusive charity.—It is on these occasions that Mr. Yates, to adopt the words of one of our most illustrious writers, can teach the passions to move at the command of virtue. Hence his name is humanely enrolled among the really valuable members of more than one of those philanthropic institutions which reflect lustre on our metropolis; and hence, too, he is continually called upon publicly to plead the cause of the afflicted and destitute! There is now before me a Sermon, preached at the Anniversary of the Royal Humane Society, on the 12th of April, 1807, which does high credit to the feelings and talents of this preacher.

The same charitable indefatigability, the same spirit of going about doing good, early engaged Mr. Yates in promoting the establishment of the Literary Fund; of which society he has long evinced himself truly estimable as a member, and is at this time one of its treasurers.

I have adverted to the rank which this gentleman sustains in the world of letters. His



‘ Monastic History of St. Edmund’s Bury,’ proves with what justice he bears the distinction of F. S. A.; while he has recently circulated proposals for publishing, under the patronage of the Earl of Chichester, ‘ Memoirs of Public Charities : an Historical Illustration of the Origin, Progress, and present State of the Charitable Institutions in and around the Cities of London and Westminster; with Historical Anecdotes illustrative of their beneficial effects, and Biographical Notices of the Founders, most active Supporters, and chief Benefactors of the several Institutions.’ He is perfectly qualified for this laborious, but, if fully accomplished, useful and meritorious undertaking.

‘ The whole task of education at the university, public schools, private families, and in foreign travels, devolves upon the clergy, A great part of the literature of their country,’ adds the Edinburgh Reviewer whom I have already quoted, ‘ is in their hands.’ May there never be wanting clergymen to undertake the education of our youth; and may ‘ the whole task

of education' continue for ever 'in their hands!' Lamentable will be the state of morals among us, if ever any essential portion 'of the task of education' is transferred from the clergy of our country.

As to 'the literature of their country,' it is another source of satisfaction to me when I am told, that 'a great part' of this also 'is in the hands' of ecclesiastics. In what other 'hands' could it be so eligibly placed? I wish, let me boldly confess it, that even more of our literature was under the superintendence of our clergy. It is pleasing, it is seriously gratifying to me, when, as in the instance of the Rev. Mr. Yates, I perceive clergymen commendably interested in the cultivation of literature, and demonstrating, by the productions of the study, that their mental ardour does not evaporate in the pulpit; but that, familiarizing themselves to intellectual and laudable exertion, they carry with them, into every department of usefulness, those qualifications which, without improperly interfering with their legitimate and higher

pursuits, render them beneficial and eligible characters in human society.

Of this order of excellence then is Richard Yates. Estimable as a preacher, and approved as a scholar, he is also extensively respected as a man; and while he is applauded for his public talents and attainments, he is, if possible, still more valued for those private virtues which most essentially conduce to the sum of general happiness.

**The Pulpit.**

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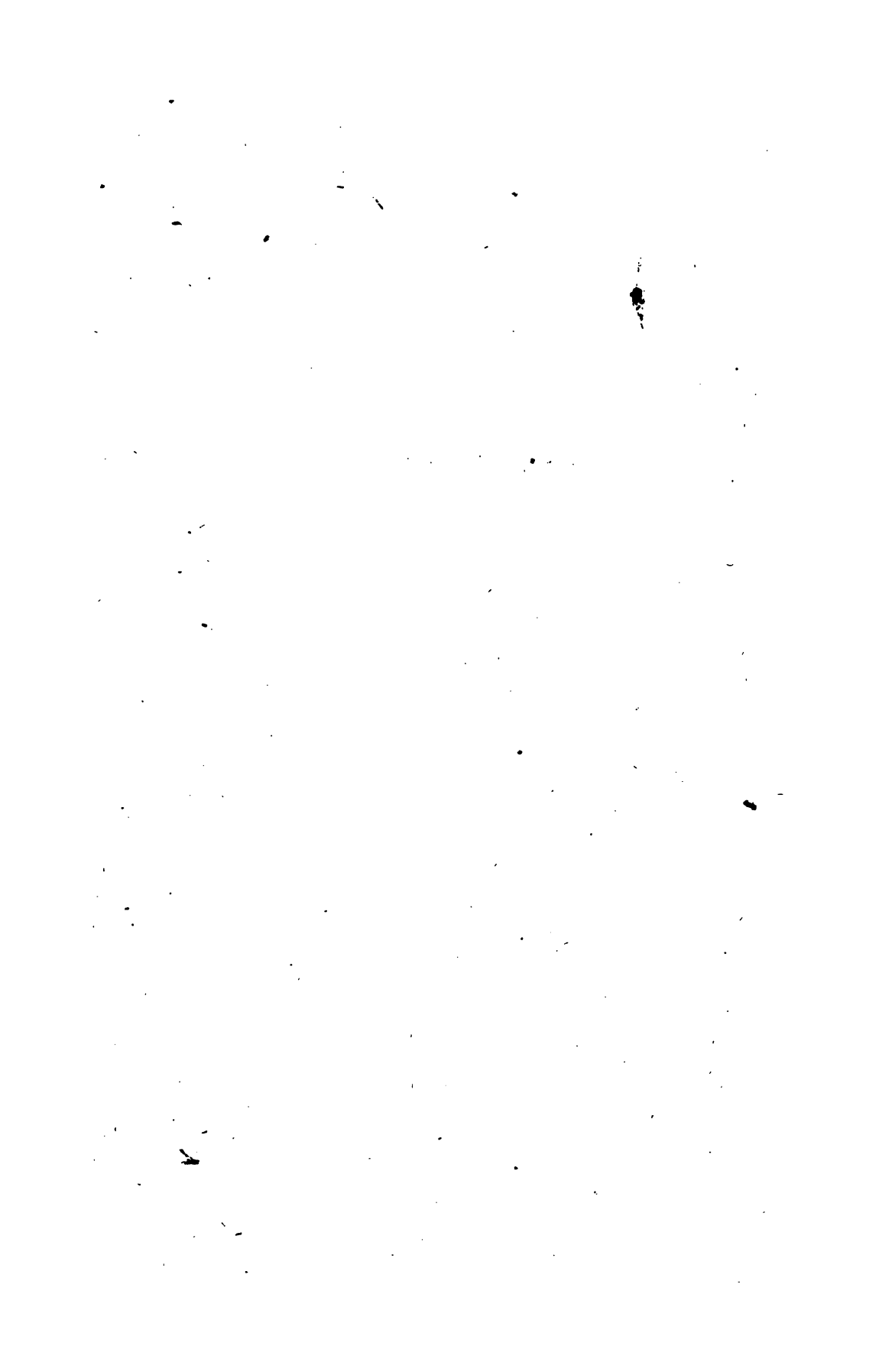
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**DISSENTERS**

**FROM THE**

**ESTABLISHMENT.**



## The Pulpit.

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Among the great variety of Preachers, some give the pure Gospel wine, unadulterated and undashed. Others give wine and water. Some give mere cold water, without a drop of wine among it. Next to being a true believer, 'tis the hardest thing in the world to be a Faithful Minister.—

TOPLADY'S *Observations*.

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WILLIAM BENGO COLLYER,

D. D. OF E.

CHURCHMEN appear to form very inadequate conceptions of evangelical ascendancy. Depreciating the growing influence of their antagonists, and too much affecting contempt for the leaders of them, it is seldom that they properly consider the advantages which these really possess, or the incitements by which they are reasonably and powerfully stimulated to exertion. Evangelism, it will be seen, is no on

nary profession ; since to be an evangelical, or a methodist, preacher, is not what once it was. Look to the history of the founders of sects. Fatigues, privations, scoffings, repulses, insults, and peltings, make part of almost every page of the books which record the experience of the original promulgators of evangelicism and methodism. Every where are they reviled, and often baffled.

Circumstances are now reversed. Is there a veteran preacher of what is called the evangelical profession to be found?—Entertained, caressed, revered, communities submit to his dictates, families wait his interposition ; and individuals, if they do not presume upon his absolution of their sins, solicit the benefit of his pious prayers ! Rises there up some hopeful champion of the good cause?—Distinguished as the popular minister of the time, the glory of the old and the wonder of the young, he is followed, go where he list, day after day, and night after night, by crowds of persons of both sexes ; admired by mankind

and beloved by womankind, while astonishment gapes at him, affection doats upon him. He is in the broad way to public preferment, and in the side path for private gratification.

There remains, however, another point of view in which it may be serviceable to place this incidental disquisition. If evangelical preaching is becoming daily more alarming to our ecclesiastical establishment, it behoves us to enquire into the causes which assist its progress, and which may contribute to its permanency. We are too often deceived by mere names. Evangelical preachers, generally speaking, are no longer what they were; they have divested themselves of those characteristics which once exposed them to the ridicule of common people, and the contempt of the higher orders. It is this circumstance that now constitutes the danger of their opposition to our national church. The improvement of this class of religious instructors having kept pace with the refinement of the age, they cease to be inconsequential; they



have thereby acquired some stability ; and are not to be estimated as contemptible competitors for popularity, or, perhaps, ascendancy. Their places of worship are seldom inferior to our church chapels, and sometimes surpass them, even in splendour ; they always render the melody of devotion captivating ; many of them, possessing talents, are making rapid advances in literature, and, at the same time, cultivating those accomplishments which must make their society acceptable. Since these sectaries are deriving so many advantageous lessons from their clerical superiors, perhaps those superiors would do well not entirely to disdain to investigate the pretensions of their opponents. It is really puerile to talk, as many people still talk, about the ignorance and impotence of the sectaries ; who are, in fact, daily effacing the imputation of being ignorant, and who, it will hardly be denied, are far from being impotent. Consistency dictates what line of conduct is to be pursued. Is it not better to emulate the excellencies of an opponent, than to appear to dis-

claim his merits, without pretending to dispute his success?

Evidently too much importance is by many divines attached to acquisitions merely mental. Human learning is excellent, if cultivated with reference to religious knowledge—if, and I am speaking immediately of ecclesiastics, philosophy is engaged only as the hand-maid of divinity. Something more than mortal erudition, however, is justly expected from those who undertake to illustrate the system that ‘brought life and Immortality to light!’ Though the voice of prophecy has ceased to be heard among men, and the pages of inspiration are completed, the Teacher of all Truth still vouchsafes, by his spiritual illumination, to enlighten and direct the minds of those who devoutly implore his assistance and guidance. There is no mysticism in this pious dependence. It is the ground of earthly prayer, and the foundation of the hope of glory, so to confide, and, in this holy confidence, to be enabled to live. Here, notwithstanding, is the rock upon which too many

teachers of our religion, anxious to avoid the imputation of steering towards fanaticism, continually split. While they denominate themselves, in the most solemn manner, 'stewards of the mysteries' of faith, they nevertheless decline the illustration of those mysteries; as if they were fearful of involving themselves in difficulties, and of obscuring, instead of illuminating, the understandings of their hearers. Christianity, after all, is mysterious; but its 'mysteries,' though seen 'through a glass darkly,' are still seen and apprehended, as far as the nature of humanity will permit, by those who study them after the 'inner man.' Why then do so many stewards of these mysteries shrink from the duty of imparting the knowledge of them to those concerned in their divine stewardship? If they will leave this task to their rivals in religion, and if these men, however inadequately, endeavour to discharge it, they must expect that the result will be, in some way or other, unfavourable to themselves. Nor is it of much avail that these enemies of episcopacy are repre-

sented as so many religious empirics. What appears undoubtedly culpable in them, is the mystical language, the ' words without meaning,' by which they continually glose things otherwise plain, and throw affected obscurity even around palpable brightness. Expose, then, this deception. Strip truth of its fabricated disguise, divest doctrines of their assumed difficulties; but do not refuse to recognise the truth, do not reject the doctrines. Regular practitioners should disclose the quackery of their antagonists, without giving up the system to which abuses have been only attached.

Having thus thrown out some incidental reflections on topics which have lately excited interest, I proceed to give my proposed account of the preacher whose name stands at the head of this article. He is intimately connected with the subject just discussed. With no inconsiderable share of talent, nor without considerable defects, he alternately exemplifies the genius and the errors of the evangelical seminary.

William Bengo Collyer is the son of reputable though unaffluent parents, who are still living in the environs of the metropolis. He is said to have been born either at Deptford or Greenwich, and he now appears to be at about his twenty-fifth year. I know little of his early life, except that he received his ministerial education at Hoxton Academy; a species of college, supported by the donations and subscriptions of evangelical calvinists.

Mr. Collyer certainly reflects credit on his preparatory instructors. His literary attainments are sufficiently respectable; and as an 'Evangelical Preacher,' the title which he has chosen to take, he may be pronounced, with truth, one of the most politely distinguished ministers among the class to which he belongs. He is the Pastor of a Meeting in Peckham; and is elsewhere extensively known.

Inoffensively pleasing in his person, gracefully winning in his manner, plaintively feeling in his tones, his eloquence is, on the whole, popularly interesting. Doubtless he is, as ladies

say, an amiable preacher. Does he not too much cultivate the preference shewn him by the sex?——

‘ Praise from the riveled lips of toothless bald  
Decrepitude, and in the looks of lean  
And craving poverty, and in the bow  
Respectful of the smatch’d artificer,  
Is oft too welcome ; and may much disturb  
The bias of the purpose. How much more,  
Pour’d forth by Beauty, splendid and polite,  
In language soft as adoration breathes ?’

‘ *The Task.*’ Book 2.

There is one excellence for which Mr. Collyer should be meritoriously distinguished, and in which he may be still beneficially imitated by numbers of the clergy. Mr. Collyer prays our Lord’s Prayer ! I wish to know, however, by whose authority he indulged himself in what to me seems an unscriptural and injurious deviation from this most perfect pattern of devotional supplication ? Commonly we pray, ‘ Forgive us our trespasses, *as we forgive them that,*

&c. Now, Mr. Collyer says, ‘*Forgive us our trespasses, and enable us to forgive those that trespass against us.*’ Here, indeed, is his miserable deviation from the evident design of this important petition; which, *placing our own pardon on the condition that we forgive the offences committed by others against ourselves*, exhibits one of the happiest moral restrictions, and enforces one of the sublimest practical duties of our most holy faith! Any unrighteous believer may venture to supplicate the forgiveness of his sins, and, without being ‘righteous overmuch,’ may pray to be also enabled to forgive the offences committed against himself by his fellow-creatures; but he must be righteous indeed, or else call down condemnation on his own head, who entreats the pardon of his transgressions only as he actually forgives the trespasses he endures from others.

Preachers would do well to take heed how they make unwarrantable interpolations in the only ‘form of sound words’ which their common religion seems to prescribe. There is no

trifling in such things.—*If any man, writes St. John, favoured of evangelists, the disciple whom Jesus loved, shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book!*

Mr. Collyer, though of the extempore school, has no affluence of expression. His vocabulary wants copiousness; his stock of words is soon run through. Neither is he select. He is capable, I think, of producing better language; but, compelled to move in the circle of the evangelical eloquence, he contents himself with using what one eminent orator calls a ‘gipsy jargon,’ which is perfectly unintelligible to such as are uninitiated in its lore, and is with difficulty understood by those for whom it is specifically designed.

His emphasis enables him to read well; yet his distinctness of enunciation, during his ser-



mons, becomes painful to those who hear him. Mr. Collyer is not the only person who does not properly discriminate between judicious reading and consistent preaching.

His sermons abound in divisions and subdivisions, which, instead of preserving their connection, generally produce perplexity. His sermon ramblings occur incessantly. He does not keep to his subject; nor, when he has wandered, is he dextrous in regaining himself. He is also too long in the pulpit. While the greatest art of a writer is to know how to blot, it is the greatest art of a speaker to know when to stop.

Dr. Collyer seems still the idol of the ladies. Surely it is not true, however, that any 'grave and learned clerk' could stoop, as he stood, to pick up the handkerchief purposely dropped into his pulpit by some languishing fair-one; and who had first placed herself on the stairs of it, to pluck, as he went by, to

• Pluck the good man's gown and share his smile!'

Can such things be; or, have such things been? Billet-doux are not, one should think, to be found in bibles; nor is the locket, let us hope, to take place of the breast-plate.

Is there no chance of inciting the present preacher to abandon the cultivation of a feminine oratory, of an emasculated eloquence? Something more manly, something consistent, is wanted. Seraphic simperings, susceptible solicitations, tender touches, will prove alike ineffectual to the purposes of eternal salvation. Give us more of the cause, but less of the man: give us more of the ministry, with less of the minister. Dr. Collyer must do this, or he must not look for desirable distinction.

Towards the close of the year 1808, the University of Edinburgh conferred upon William Bengo Collyer, in token of their approbation of his volume of 'Lectures on Scripture Facts,' the degree of Doctor in Divinity. Mr. Collyer is also the author of a pamphlet, published at first anonymously, entitled 'An Appeal to the Legislature and the Public, in answer to the

*Hints of a Barrister, on the Nature and Effects of Evangelical Preaching.* He has now in the press, supported by subscription, a volume of his 'Lectures on the Prophecies.' Notwithstanding that his writings now bear the seal of one northern university, there is no newness of thinking in them, no originality of discrimination. His first works will not last. Let him think more, and write less.

## HENRY DRAPER, D.D.

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POSSESSING more than ordinary abilities, long distinguished in episcopal pulpits, and lately become more conspicuous by having taken to sectarian pulpits, the present preacher, uniformly popular, seems to claim no small share of consideration. Certainly the ostensible successor to Dr. Haweis, as pontiff of the late Lady Huntingdon's Chapels and president of her College at Cheshunt, must, whatever may be his own diffidence, do something to demand notoriety.

Henry Draper, formerly of St. Edmund's Hall in Oxford, has but recently separated from the church of England. I know not the cause of this act. Once 'he saw with concern,' so writes he, 'an inattention to the excellent Services of our National Church;' and, as some proof of this, he composed twenty-one Lectures,

which were preached by him in the parish church of St. Antholin in Watling Street, 'as a means of confirming the members of our national establishment in their attachment to her pure services.' These are his own words. If the reader should wish to satisfy himself on this point, let him turn to this preacher's octavo volume of 'Lectures on the Liturgy,' published by subscription ; when he was Morning and Evening Preacher at the church of St. Antholin, and Afternoon Lecturer of St. George the Martyr in Southwark. Before this time he had been 'engaged in the temporary care of an extensive and populous parish.'

Does he feel abased in his new post? Not content with calling himself, when he prays, 'poor worm' and 'sinful dust,' his features, naturally decisive, seem to have contracted an expression of schismatic sheepishness. He is of the middle stature of men. Rather spare and stiff, in form, there is something lively, if not odd, in the tripping manner in which he ascends the pulpit.

Occasionally he is energetic; but there is little to admire in this feature of the evangelical physiognomy. It is not easy to avoid being even painfully affected, during some moments, at hearing a speaker, with looks of dread, condemning where they should be consecrated, warning his audience to flee from 'damnation,' and to rejoice that they are still 'out of hell' and on 'praying ground!' Christianity ought to inspire its ministers with decent dignity, with holy boldness, with sanctified solemnity.

Dr. Draper is not, I hope, become ashamed of appearing to be one of those 'men of taste,' who are so much the objects of affected contempt among the party with which he is now acting. Such phrases as 'you and I'—'I and you'—'Who'd have thought'—'Do you ask me why? I'll tell you now'—such phrases, and others of the same stamp, are not to be defended by his exclaiming, 'Don't say this fellow (meaning himself) is a methodist, and therefore he is obliged to talk in this way.' Dr. Draper's apparent depreciation of literature and oratory

is as impolitic as improper. He must cherish both himself, or consent to confine his oratorical operations to the chapel at Spa Fields, and within the circle of the London Itinerant Society.

I was sorry to hear Dr. Draper, conformably with the cant of his new profession, decry the value of intellectual attainments; but my sorrow was changed to indignation, when, as I found, there was reason to suspect that he disguised his true sentiments. Has not Dr. Draper continually associated with literary characters; and did he not, even lately, obtain prizes at one of the oratorical institutions in the metropolis, commonly reputed as debating societies; where he had before spoken, more than once, with credit to his talents? How ill must it beseem Dr. Draper to preach down literary attainments, and oratorical qualifications! Rather let him labour to be useful, at Cheshunt College, both as to literature and eloquence; sedulously avoiding, while in the discharge of this trust, the dictatorial arrogance and self-righteous importance of his predecessor.

The great attraction of Dr. Draper's preaching is its fluency. It is of the conversational description : he takes you, as it were, by the button ; and familiarly, though not forcibly, detains your attention. He shakes you by the hand, and you are inclined to listen to what he has to say. His may be described as the how-d'ye-do style. Even when he rises above his customary equability of delivery, which seldom happens, he rather harangues than preaches. His voice is harsh, but audible ; and his enunciation is distinct.

His exordiums are too long. His discourses, however, are interesting and instructive ; and they are far more rational than his prayers. He reasons his argument with great force ; and is generally apt, but, almost as generally, low in his illustrations. He does not attend much to the division of his subject. His sermons are conducted upon a story-telling system, if system it may be defined ; which leaves him at liberty to drop any topic when he pleases, and to resume it when he finds it convenient. He



possesses considerable information ; and on this account, no less than on account of the popularity of his delivery, he might soon become honourably distinguished.

Of this great change, however, there is no great hope. Mistaking popularity for reputation, perhaps even preferring the former to the latter, still unworthy ambition may, notwithstanding his advantages, private as well as public, operate against his advance towards substantial respectability, and actual dignity. His lot seems now cast, and it is his choice.

## ROBERT HALL, A. M.

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‘ As matters stand at present,’ writes Mr. Toplady, September the 6th, 1768, to one of his friends, ‘ ’tis a great blessing, never to be sufficiently valued and acknowledged, that there are some faithful Ministers of every Protestant denomination among us ; so that no denomination, unless particularly circumstanced, need go beyond their own tents in order to gather the Gospel manna.’ Things seem still the same. What this writer affirms of the condition of religion upwards of forty years since, may be as truly asserted at the present hour, and of the times in which we live.

Robert Hall is son of the Rev. Robert Hall, a particular Baptist Minister, of Arnsby in Leicestershire. He was first placed under the care of the late singular Dr. Ryland, of Northampton ; and then sent to the Baptist Academy at

Bristol; whence he proceeded to King's College, Aberdeen, about the year 1781. Having, after four years' residence, taken his degree as A. M., he returned to Bristol, where he was chosen Assistant to the late Dr. Caleb Evans, with whom he continued till the commencement of 1791, when it was his lot to succeed the late Robert Robinson of Cambridge. Circumstances inducing him to quit that place, he removed to Leicester, where he is now Pastor of the Baptist Society meeting in Harvey Lane. He has lately married, has one daughter, and is likely to have other issue.

Among Mr. Hall's printed sermons, there are two which authorize particular mention. His sermon entitled 'Modern Infidelity considered with respect to its Influence on Society,' preached by him in the Baptist Meeting at Cambridge, so much attracted the notice of the late Mr. Pitt, as to induce him to express his wish to see the preacher within the pale of our ecclesiastical establishment. It must be cause of regret, 'that he did not enter,' conformably with his first re-

solution, 'into a fuller and more particular examination of the Infidel Philosophy; both with respect to its speculative principles and its practical effects, its influence on society and on the individual.' Mr. Hall's second great sermon is that on 'The Sentiments proper to the present Crisis;' which he delivered in Mr. Lowell's Meeting at Bristol, on the 19th of October, 1803; being the day appointed for a general Fast. Eloquent and patriotically animated, this sermon is rather an oration than a discourse. It has, however, high merit.

Much as these sermons were once read, extensively as they were then estimated, the following paragraph, from the first of the two, appears to me of such momentous importance at this crisis, and of so much ulterior consequence in time to come, that I shall take the liberty of transcribing it into this work.—'To an attentive observer of the Signs of the Times,' remarks the preacher, 'it will appear one of the most extraordinary phenomena of this eventful crisis, that, amidst the ravages of atheism and

infidelity, real religion is evidently on the increase. *The kingdom of God*, we know, *cometh not with observation*; but still there are not wanting manifest tokens of its approach. The personal appearance of the Son of God was announced by the shaking of nations; his spiritual kingdom, in all probability, will be established in the midst of similar convulsions and disorders. The blasphemous impiety of the enemies of God, as well as the zealous efforts of his sincere worshippers, will, doubtless, be overruled to accomplish the purposes of his unerring providence: while, in inflicting the chastisements of offended Deity on corrupt communities and nations, infidelity marks its progress by devastation and ruin, by the prostration of thrones and the concussion of kingdoms, thus appalling the inhabitants of the world and compelling them to take refuge in the church of God, the true sanctuary; the stream of divine knowledge, unobserved, is flowing in new channels, winding its course among humble vallies, refreshing thirsty deserts, and enriching, with far other

and higher blessings than those of commerce, the most distant climes and nations, until, agreeably to the prediction of prophecy, *The knowledge of the Lord shall fill and cover the whole earth!* I know not how these thoughts will affect other minds; but, they strike my mind.

Simplicity runs through the whole of Mr. Hall's deportment. So much dignity with so much diffidence, so much modesty with so much ability, conjoined and inseparable, are rarely found as in him. He does not look to be what he is: he seems not to know his own worth. He is a giant, yet ignorant of his strength.

Able though he is in preaching, oratorically considered, Mr. Hall does not excel in reading. He reads in by far too low a tone of voice; and he fails to mark the sense of what he reads. Surely he might easily remedy such defects.

His prayers, which are of course his own, are very unequal. A spirit of meekness and piety, unaffected humility and undissembled orthodoxy, is their best praise.

'I sometimes preach,' said one good man,

‘ half an hour before God comes ; and when he is come, I can do no less than preach half an hour, or three quarters of an hour, afterwards.’ Mr. Hall might sometimes say the same. Sometimes he also does not preach for the first half hour ; and it is therefore matter of regret, to those who hear him, that, unlike the good man whose case was just stated, he does not always preach three quarters of an hour after he is become himself. He has difficulties to contend with. Besides his natural modesty of temper, he has to struggle against asthmatic obstructions ; which, especially when he is entering on the duties of his pastoral avocation, frequently impede his progress, and sometimes impair the effect of his great exertions. No sooner, however, does he feel his ground, no sooner is he fairly out, than the sole fear of those who hear him is that he should cease to preach. It is now that he is seen as he is. Disembarrassing himself from his pulpit and his bible, his very action speaks ; his features, quiet before, become at once expressive of his animation

within; and the rapidity of his eloquence is really irresistible. If, by any effort of thought, the reader wishes to conceive of Mr. Hall at such times, let him, while perusing the following passage from one of his published discourses, try to bear my personal description of him in mind.—‘ While you have every thing to fear,’ exclaimed the preacher, in his great fast-day sermon, ‘ from the success of the enemy, you have every means of preventing that success; so that it is next to impossible for victory not to crown your exertions. But should Providence determine otherwise, should you fall in this struggle, should the nation fall, you will have the satisfaction (the purest allotted to man) of having performed your part; your names will be enrolled with the most illustrious dead, while posterity, to the end of time, as often as they revolve the events of this period, (and they will incessantly revolve them) will turn to you a reverential eye, while they mourn over the freedom which is entombed in your sepulchre. I cannot but imagine the virtuous heroes, legisla-



tors, and patriots, of every age and country, are bending from their elevated seats to witness this contest; as if they were incapable, till it be brought to a favorable issue, of enjoying their eternal repose. Enjoy the repose, illustrious immortals! Your mantle fell, when you ascended; and thousands, inflamed with your spirit, and impatient to tread in your steps, are ready to swear, *by Him that sitteth upon the throne, and liveth for ever and ever*, they will protect freedom in her last asylum, and never desert that cause which you sustained by your labours and cemented with your blood. And thou, sole Ruler among the children of men, to whom the shields of the earth belong, *gird on thy sword thou Most Mighty*: go forth with our hosts in the day of battle! Impart, in addition to hereditary valour, that confidence of success which springs from Thy presence! Pour into their hearts the spirit of departed heroes! Inspire them with Thine own; and, while led by Thy hand and fighting under Thy banners, open Thou their eyes to behold, in every valley and in every plain, what the prophet beheld by the

same illumination, chariots of fire, and horses of fire! *Then shall the strong man be as tow, and the maker of it as a spark; and they shall burn together, and none shall quench them.*

Such proves to be the plenitude of his eloquence, of which there is so little promise at first. Unimposing in his appearance, hesitating in his elocution, awkward in his gestures, Mr. Hall owes nothing of his greatness to primary impressions. His abilities are gradually seen; he grows upon the view; and he surprises, as he proceeds. He winds you up to the highest pitch of mind, and there he leaves you. He stops just when one most hopes he will go on.

His voice is soft, but it is full. I think there is a lisp in it.

Almost every public speaker rides his hobby phrases. Mr. Hall continually uses the words 'correspond' and 'corresponding;' and there is also something of provinciality in his pronunciation. These are slight faults.

Mr. Hall very properly adapts the character

of his sermons to the capacity of his hearers. When he is profound, it is to his morning hearers; but he is plainer with his after hearers. He is able in the morning, and agreeable in the afternoon.

Talent wants its calls to action. Mr. Hall should be sought out, and brought out. He is not now in his right place. Able as he is, and useful as he might be, his candle is still placed under a bushel. His light shines, but not where it would give most light.

Robert Hall published, in 1791, 'Christianity consistent with a Love of Freedom;' in reply to the contents of a Sermon, then talked of, by the Rev. John Clayton. His pamphlet entitled an 'Apology for the Freedom of the Press,' which is creditable to him, appeared in 1793.

## ROWLAND HILL, A.M.

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WISDOM assures us there is a time for every thing. I wish, therefore, that it was my lot to describe the present preacher when he might have been supposed likely to listen to the suggestions of observation, and more able to endure the ordeal of criticism; when years had not impaired his strength, and when habit had not rendered his eccentricities, which he is said to feel, inveterate. I write this with truth. Disapproving though I do of Mr. Hill's clerical character, misplaced as I think him to be in our scale of existence, still I am induced to respect his private conduct, and I can honor his diffusive benevolence.

It stands recorded of the memorable and reverend John Ryland, among his sayings, that 'the Minister was nothing worth who could not make the Devil roar;' but it seems as if it had

been reserved for Mr. Hill, exclusively reserved, to shew us the worth of that Minister who should make the Devil laugh! This last great sacerdotal experiment is now tried. Let us enquire, however, whether it is not, as Cowper says, most

pitiful

To court a grin, when you should woo a soul;  
To break a jest, when pity should inspire  
Pathetic exhortation; and to address  
The skittish fancy, with facetious tales,  
When sent with GOD's commission to the Heart!

The history of Rowland Hill was once generally known. Belonging to a respectable family, of Hawkstone in Shropshire, his expulsion from the University of Oxford, in 1768, together with five other students, for assembling to pray and preach at prohibited seasons and in unauthorised places, excited no inconsiderable share of popular attention. Mr. Hill afterwards became a member of St. John's College, at Cambridge,

Whether the motives which have induced Mr. Hill to persist in his secession from the establishment were perfectly conscientious, or whether, on the other hand, he was at all decided by the affectation of singularity and the ambition of notoriety, are questions which must rest with himself. He was once found, by the late Cornelius Winter, in the situation of 'a distressed gentleman;' and was then considered as suffering for the cause that he espoused.

I do not deem it essential to ascertain exactly when the Rev. Rowland Hill first erected his religious 'Round House,' as his place of worship has been not unaptly called; nor do I think it at all necessary to exhibit, were it in my power to procure one, an intelligible schedule of its ticketed seats. Speculation is not the business of the present inquiry. I imagine, however, that Surry Chapel will not always continue so profitable as it may hitherto have proved. Novelty ceases to attract its crowds to this evange-

lical octagon; and the popular influence of its founder, for whom there will not soon be found an adequate substitute, is now rapidly declining. Like the late Mr. Newton, there is reason to apprehend that Mr. Hill may outpreach, if not also outlive, himself!—He published a Sermon on the occasion of laying the first stone of the Chapel of which he has so long been the prop; but from which, if there be truth in what is told, he is the last to derive any great advantage in a pecuniary point of view. Instead of leading others, as he ought to have done, he, it is said, has been led by others. The ape may fail to make use of the cat's paw.

Santiloquence, the eloquence of the pulpit, is of so little value in the judgment of this celebrated preacher, that it is not to be supposed he will pay the least degree of attention to any observations of mine on his oratorical qualifications. What I shall remark, therefore, can only benefit those who may wish to avoid the errors which so palpably cha-

racterize his fashion of preaching. His very faults have raised him friends, and his extravagancies found imitators. Of the style of singing early adopted, and still practised, in his chapel, it must with justice be asserted, in the versification of Pope, that

‘ The blessing thrills through all the labouring throng ;  
And Heaven is won by—violence of song !’

Perhaps it is owing to this ‘ violence of song,’ as the poet by anticipation described it, that Mr. Hill is so sensibly agitated when he enters his pulpit, and first surveys, in all directions, his surrounding congregation ; frequently demonstrating, during this period, by alternate movements of the hand or arm, how properly his mind is then engaged in imploring blessings on the people ! Notwithstanding this display of pious precision, there is, in this preacher, a negligence degenerating into slovenliness. Decorum really becomes the pulpit. It is painful, it is worse than painful, to see a divine, so placed, turn his back on his hearers,



the instant he has finished his prayer; then, having pulled his robes into order, loll upon his cushion, rub his face, feel his mouth, or pick his nose.

Language must not hope to picture the look with which Mr. Hill first takes the pulpit. So vacantly risible is the expression of his countenance, there is such ideotic shrewdness in it, 'hat to stifle laughter, which yet must be done, when one contemplates his face, is an effort almost too great to bear. Strange as is this trait in him, I leave the truth of it to those who have seen and heard him.

Mr. Hill gives his text very indistinctly, and almost inaudibly. The character of his Discourses is generally known :—sameness in substance, incoherent in arrangement, whimsical in illustration, commonly colloquial in language, and abounding in strange flights of fancy, and apt but humorous stories. He absolutely labours for his metaphors; and, in his zeal to lower himself to what he conceives to be the ' aptitude or capability' of his au-

dience, he constantly mistakes vulgarity for simplicity. Let us try, from memory, some of those passages by which Mr. Hill's sermons are distinguished.

'Some preachers,' he lately significantly observed to his hearers, 'had need be Doctors of Divinity in order to carry their nonsense down!' He shortly after declared, however, by way of concession to, or compromise with, other clergymen, 'I don't blame those who must preach bad sermons, if they read good ones; for it is certainly better to read good ones of other people's, than to preach bad ones of their own.' He, then, by no unnatural transition, began to descant on Village Preaching; and preferred, for 'this evangelical work,' men with 'less learning in their heads than grace in their hearts,' to all the dignified divines in existence.—I should only spoil his description of these Village Missionaries, whose labours are so piously seconded by the 'money dug,' to record Mr. Hill's strong simile for sacred begging, 'from the London

Mines,' were it attempted by me to retrace it on paper. When other giddy fellows are setting out in their whiskeys, sabbath after sabbath, then it is that these simple persons, the Village Missionaries of the London Itinerant Society, start for the 'evangelizing work;' and, as Mr. Hill remarked, 'what a comfortable employment it is for young men!' While others are spending money, these are saving it; and, while others are whiskeying along the broad way that leadeth to destruction, these are sociably trotting, two by two, the narrow path that must inevitably lead to blessedness! So, at least, Mr. Hill assures us. Is he not a most admirable recruiting-serjeant in the service of his evangelical church-militant?

Strenuously as he objects to the 'sounding-brass' or 'tinkling cymbal' of oratory, it is here that himself can be really oratorical. Not only does he exert himself in mouthing the sounding-brass, but, like those profane wenches who play the triangle through our streets, most aptly can

he intimate, by the dextrous motion of his fingers, the jingle of the tinkling-cymbal. Such is, nevertheless, his sovereign contempt, his sublime detestation, of either the 'sounding-brass' or 'tinkling-cymbal,' and so fearfully does he refrain from the judicious admixture of both, that it is by no means easy to pronounce to what genus of eloquence his preaching belongs.

Literature is with him as is eloquence. 'I am sure,' he will say, 'that what they call composition, and the rest of it, does more harm than good.' Since he thus disclaims all pretensions to literary circumspection, it is not so astonishing, as otherwise it would be, to hear him, while striving to familiarize the mysteries of religion, talk of 'depths that would drown a camel,' with 'rivulets, running to the main river, which a lamb might wade with safety.' And adding, with the most marvellous expression of countenance;—'how surprising does the Bible explain these matters! what a wonderful book is the Bible!'

Mr. Hill is not quite what once he was. His voice, firmly loud, at one time, to an extreme, is now either so broken as to render his enunciation indistinct, or so tremulous as to be with difficulty audible, or, when high, so painfully powerful as to resemble hooting. Still, however, if, as another reverend gentleman says, 'no one is fit for a spiritual shepherd who does not possess a good whistle to whistle the sheep into the fold;' if such be the case, then is Mr. Hill, clearly enough, in point of 'whistle' or lungs, so far qualified to execute the laborious duties of the spiritual sheepfold. This makes but half his worth. Following the example of the royal shepherd, Mr. Hill, it seems, bears about with him 'his sling;' whence, according to the gentleman (Rev. Mr. Blake) before mentioned, the true Spiritual Shepherd must, as the Champion of Goliath once did, be engaged in 'flinging stones' at those who are not of his flock. Now, is not this true of Mr. Hill? Incessantly is he employed in thus 'flinging stones;' or, plainly speaking, in scaring and

routing sinners ; without heeding, perhaps, that hearts are not equally obdurate, but that, if many are to be assailed only by terror, there are numbers who must be allured chiefly by mercy. Moses may denounce, and deter ; but it is for Jesus to conciliate, and convert !

It is to be wished, that Mr. Hill's religious allegiance was as honorable to him as his political loyalty ; that he revered the church, as he respects the state. Catholicism should be universal. Let the abuse of our spiritual dignitaries, therefore, be immediately transferred from Surry Chapel, where it does not tell, to Providence Chapel, where it is still relished. Be it the sole business of the illiterate and illiberal, of the Huntingtons or Cobbetts of the day, to be employed in reviling those qualities and dignities to which they may not worthily aspire.

Mr. Hill shall have his praise. Credit let him take for the species of talent by which he is known in the pulpit. He has the happy knack, if such it is, of immediately arresting the contemplation of the commonalty, and obtaining

their attention. Naturally eccentric, he is unequalled in the excitation of religious merriment. Perhaps he is the only living preacher, and this he has done, who could make the people smile during a funeral sermon. His stories are uniformly amusing : his jokes are jokes of the heart.

Proper things, however, in proper places. Is it now too late to dissuade Mr. Hill from extravagantly pursuing a system of preaching, of which the beneficial effects are so extremely doubtful?—Cannot he be familiar, without being funny ; or, must illustration be necessarily irreverential? What gratification can he find, in being considered as the great head of story-telling and stamping preachers ; of evangelical eccentrics ; of mountebank pulpiteers ? His example has wrought incalculable ill. It is not easy to say how many an S. S. or M. G. we owe to him ; men who, either as to goodness or talents, are not worthy of being associated with Mr. Hill even as ‘ the hewers of wood and drawers of water ’ to the temple of our religion.

While it is incumbent on me not to conceal the defects of Mr. Hill, let his merits obtain honourable mention. If he did not evince more than ordinary talents, he would not have called forth the strictures I have felt it necessary to make.

He possesses a strong reasoning mind. He readily seizes the prominent bearings of his subject, fixes them in the clearest point of view, and is easily apprehended by his auditory. His addresses, as they seem to flow from the fervour of feeling, often strongly affect the feelings of those to whom they are directed; and the very tremulousness of his under-tones contributes, at times, to solemnize the minds of the people. His action, though too frequently ludicrously distorted, is, when occasionally he places his hand on the sconces of the pulpit, really graceful and highly dignified.

Evangelical ministers, it should seem, are sometimes rather earthly-minded. What other feeling than that of fallible vanity, the poor love of poor fame, induced Mr. Hill to tolerate, and



patronise too, Prints of his House, in which he is drawn as setting out from home, fully robed ; while a medallion profile of him appears suspended, amidst the clouds? I have done. Charity now urges me to refrain from severely animadverting, as I might, on Mr. Hill's reiterated invectives against regular clergymen, and his ill-dissembled confidence in his own preaching.

Mr. Hill's publications are multitudinous enough. He has written more than I have had time to read ; and some of which, they say, he would not write now. I will not revive his regrets by pointing out their source.

## WILLIAM HUNTINGTON, S.S.

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**N**UMEROUS are the causes which conduce to popularity. There is no man of mind, who might not look to be the man of the day; but to be a man of an age, whatever be his distinction, shews something of greatness, humanly speaking, in him who obtains this honour from men. Raised by himself far above the level of his compeers, he becomes the object of inquisitive attention, and of serious regard.

Lord Verulam, adverting to Mahomet, makes some profound observations on those characters who are emulous of propagating any particular species of belief. He considers such persons as actuated by spiritual ambition; and labouring to acquire and consolidate a dominion over the minds of men, infinitely more flattering than any extent of power affecting their persons only. Writers and orators, philosophers

and poets, legislators and politicians, have alike contended for the empire of intellect. It is, therefore, by no means difficult to conceive that so universal an incentive to excellence, so uniform in its operations, must mingle, however imperceptibly, with the purest passion for publicity. If it be not even the original stimulus to action, it will at least be engendered by success.

Few men, indeed, enjoy intellectual domination so considerably as the leaders of religious sects. Methodism is, in this respect, very closely allied to Popery. Like the priest, the preacher is every thing; he is the arbiter of families, and the controller of consciences. Secrets are open to his observation, and actions are determined or annulled by his fiat. He must be more than mortal, who is unaffected by such circumstances. How inefficacious are the efforts of external force, compared with this consentaneous subjection of the mind! These reflections obtrude themselves upon me, when I am considering the origin, the pretensions, the progress,

the rapid success, and ultimate establishment, of the extraordinary individual whom I have selected as the subject of this paper.

It is now twenty-six years since William Huntington obtained for himself the station which he so conspicuously fills. Opposition seems only to have lifted him into distinction. He has grown with his growth, and strengthened with his strength; notwithstanding many efforts to weaken his power, and many attempts to restrict his progress. He stands at the head of no small tribe; who owe to him their birth and their rank, and who place in him their fears and their hopes:

Excepting the circumstance of enlarging his name from Hunt to Hunt-ington, which is stated as one of the inevitable consequences of 'the follies of his youth,' Mr. Huntington has already written, with tolerable truth, the greater portion of the history of himself. He was born, he says, in the Wild of Kent; and 'suffered much from his parents' poverty, when young.' He long felt other disadvantages attending his

birth. Being born in 'none of the most polite parts of the world,' he 'retained a good deal of his 'provincial dialect;' so that many of his 'expressions sounded very harsh and uncouth.' Of this he complains, with some cause, as it afterwards occasioned numbers of 'unsanctified critics to laugh and cavil at' him.

Since it is seen whence he rose, his wants and griefs, while thus struggling to become what he is, were part of his lot. He was first an errand boy, then a daily labourer, then a cobbler; and, though he 'worked by day' and 'cobled by night,' he, at one time, 'lived upon barley.'

His first ministerial preparation is thus told. 'I had now,' says Mr. H., 'five times a week to preach, constantly: on which account I was forced to lay the bible in a chair by me, and now and then read a little, in order to furnish myself with matter for the pulpit. It sometimes happened that I was under sore temptations and desertions; the bible, too, appeared a sealed book, in-somuch that I could not furnish myself with a text; nor durst I leave my work in order to

study or read the bible; if I did, my little ones would soon want bread: my business would also run very cross, at those times.' His earnings did not then amount to more than eight shillings each week. Even when his state grew better, when he got his first 'parsonic livery' on his back, he could not study at his ease. 'My little cot,' he says, 'was placed in a very vulgar neighbourhood, and the windows were so very low, that I could not study at any of them without being exposed to the view of my enemies; who often threw stones through the glass, or saluted me with a volley of oaths or imprecations.' This must have been painful enough to one whose 'memory was naturally bad.' Providence has long furnished him with very superior accommodations. Deeply is he debtor, if but half of what he writes be true, to his 'ever-blessed and most excellent Majesty.' Hear him on this head.—'I continually entreated the Lord,' declares Mr. H., 'to let his goodness pass before me, and to enable his own servant to answer all just demands that might

be made upon me; and, bless his Majesty, in his own time he did.' It is not of George the Third; but, with much of reverential humiliation be it known, it is of Jesus the Christ that such words are wrote!

After many years of itinerant and irregular preaching, William Huntington, 'weary of living at Thames Ditton, secretly longed to leave it, fully persuaded that' he 'should end' his 'ministry in London.' Having unsuccessfully laboured in the vineyard of the country, and as he 'did not see that God had any thing more for him to do there,' he, like one Durant of late, 'saw the Lord himself open the door' for his removal. He had resolved to be off, and he contrived to get off. He was now, as himself saith, to perch 'upon the thick boughs.' Ditton was to be left for London.

Yet had poor Ditton not been so unkind to him. 'Some few years before I was married,' says Mr. H., 'all my personal effects used to be carried in my hand, or on my shoulders, in one or two large handkerchiefs; but after marriage,

for some few years, I used to carry all the goods that we had gotten, on my shoulders, in a large sack. But, when we moved from Thames Ditton to London, we loaded two large carts with furniture, and other necessities; besides a post-chaise, well filled with children and cats.' This is one of those scenes, we must think, that 'filled his mouth with laughter while he was writing it.' Well might he laugh as he wrote it, for I laugh as I read it. His five years of sad toil were past; and his five suits of black clothes were now worn.

Nothing happens to him as it happens to others. If the snow melts in one night; if he finds two or three fish dead, near their pond; if two birds fight, and he picks up the one that falls; or even if he makes known his wants, and then some kind soul helps him out of them, all these are viewed by him as special providential interpositions for him. Scarcely is he finally repaired to the metropolis of his country, than, (finding Margaret Street Chapel, where he was wont to preach, 'open to every erroneous



preacher') the hearts of his hearers are stirred up 'to look out for another place for' him; and, as of course, Providence Chapel is at once built. Such was the speedy effect of the 'few free-will offerings which the people brought' to and for him. This chapel was opened by him in the year 1788.

William Huntington thinks, 'that if Martin Luther, John Bunyan, or George Whitfield, had been alive, in his days, they would rather have invited him into, than shut him out of, their pulpits.' I cannot say what either Luther or Bunyan would have done; but as to Whitfield, think as he will of him, one may guess, after the perusal of certain portions of the correspondence in the Rev. Mr. Jay's Memoirs of the late Rev. Cornelius Winter, that he might have treated him as he often did those who told him they had a call to preach. He was still for keeping the cobbler to his last. George Whitfield seems to have been, in this point at least, wise in his generation.

Being viewed as ludicrous while in the

country, he was fearful of being considered as ridiculous elsewhere. I here transcribe his words. 'At this,' says Mr. H., having been advertised to preach in Margaret Street Chapel, 'I was sorely offended, being very much averse to preaching in London, for several reasons. First, because I had been told it abounded so much with all sorts of errors, that I was afraid of falling into them, there were so many that lay in wait to deceive: Secondly, because I had no learning, and therefore feared I should not be able to deliver myself with any degree of propriety: and, as I knew nothing of Greek or Hebrew, nor even of the English Grammar, that I should be exposed to the scourging tongue of every critic in London. During many weeks,' he adds, 'I laboured under much distress of mind respecting my want of abilities to preach in this great metropolis.' I think this one of the few rational passages to be found in the Bank of Faith. Mr. Huntington here candidly confesses his own conviction of his then

ministerial incompetency, and expresses his apprehension as to the probable nullity of his divine mission. His call seems to fail him now. He feels just as most men would feel in the same state, fears just as they would fear, and takes the same chance as to the great end he had in view.

Having alike desisted from walking-begging and from preaching-begging, and having acquired his 'state-coach' as well as his 'parsonic-livery,' it remains to contemplate him as the established Minister of Providence Chapel, and to estimate the causes which have concurred to fix him in that situation.

Let us look back to the rise of this man. The rise of some men is their fall; since, while they strive to be more than they are, they end less than they were. He who is born a king, must still look to die a king.

Not so this man. He could not be worse. Retrogradation was in his case impossible. Every step he took, good or bad, led him on.

ward; and, had the worse come to the worse with him, as to his fame I mean to speak, he then was but where he first was.

Men of William Huntington's stamp are bold; and, what has not effrontery done for him? Boasting alike of his improprieties and his successes, of his known obliquities and their forgiveness through faith, he at once takes to himself the reputation of holiness, wears its garb, and pretends to special providential interferences on his behalf, in the minutest and most unworthy things; and working thus upon ignorance and credulity, partly indebted to the ignorance of men and partly to the simpleness of women, he erects himself into a dictator of divinity. He and his are to be esteemed, as chosen people; while he sternly arraigns, and eternally anathematizes, all who protest against his spiritual decisions. His final sentence on poor John Wesley is not yet forgotten; and, as the counterpart to it, I shall cite his christian judgment of the late Dr. Priestley. Speaking of some books sent him by one of his friends,

‘ among others,’ says Mr. H., ‘ were the Tracts of the irreverent Dr. Priestley, clothed in a suit of red morocco, embroidered with gold. I had not read much of him, before his priestly craft greatly disgusted me. I stripped him out of his coat of many colours, and served it as I think Christ will serve the Author; that is, I cut it asunder, and appointed it a portion in the fire, as the Lord will do with all hypocrites and unbelievers!’—Reader, is not this man one Pope well lost to our sad World?

S. S. too, which, according to his own solution, purports Sinner Saved, implies the degree that he claims in the university of christianity. Where will irreverent audacity now stop? Every man is a sinner; and each man, whom grace saves from sin, is a sinner saved; but unless William Huntington aims to be thought the supreme of sinners, where is the self-boast of him as a Sinner Saved? Whatever of terrestrial sinfulness he may with truth claim, ‘ proud and vain enough’ as he

owns he ' sometimes' feels, let him, nevertheless, look well to his part in eternal salvation !——' Christ,' observes Toplady, ' is still Crucified between two Thieves: Antinomianism and Pharisaism.'

Much does Mr. Huntington owe to the singularity of his ways. Singular in his outset and career, singular in his opinions, singular in his own appearance, singular in his chapel, singular in his style of preaching, he seems to know, as well as most men, the value of singularity. Nature has endowed him with a vigorous originality of mind; and he wisely employs this faculty in all his pursuits.

His great colloquial vulgarity is also in his favour. Survey him as you will, publicly or privately, he seems to have rubbed off nothing of the rudeness of his native blackness. He eminently condescends to those of low estate. It is he who can mix with their minds, amuse their fancies, or twine round their hearts.

William Huntington is thus estimated, respecting his prosperity, as to effrontery and singularity and vulgarity.

All that Mr. Huntington thinks may be right, at least in his own eyes; and all he writes, respecting himself individually, may be true: yet, as one profane writer warns us,—‘ Let a man be never so modest, the account of his own conduct will, in spite of himself, be so very favourable, that his vices will come purified through his lips; and, like foul liquors well strained, will leave all their foulness behind. For though the facts themselves may appear, yet so different will be the motives, circumstances, and consequences, when a man tells his own story and when his enemy tells it, that we can scarce recognise the facts to be one and the same.’

Strange as the position may to some minds appear, William Huntington is, it strikes me, chiefly indebted to the ignorance in which he was bred. He has not been led by men; and, with all his faults, instead of his aspiring to

teach the bible, he has left the bible to teach him. Error itself has in him something striking. All his notions are his own, as well as the manner in which he imparts them. Religion has not been discovered by him through the telescopes of commentators. I would not disparage the worth of human learning; but Sacred Scripture is still found to be its own Interpreter. He who runs may still read.

William Huntington begins to impair. It is about fifteen years ago since I first heard him preach, and I have also heard him within some few past weeks. While I describe him as he is, I shall not forget him as he was; but shall try, as far as in me lies, to give oneness to the portrait.

Once he was lean, but now he is fat. once he had teeth, but now he has lost his teeth: once he brought a bulky bible with him into his pulpit, but now he brings a lesser bible with him into it; and once he could read his text without glasses, but now he reads his text



with glasses. Now, too, he has effaced the S. S. from the harness of his horses, and from the pannels of his carriage; and his black wig is now surmounted with the slouched beaver of the cleric.

His pulpit prayers are remarkable for nothing so curious as his omitting to intercede either for his king or his land. Ought he not to be rather thankful for both,—that he lives in a land which permits his preaching, and has a protestant tolerating king?

Extempore eloquence, I shall often find reason to state, is most consonant with the inclination of common hearers. Deprived as it is of the coherency and solidity of prepared oratory, it yet insinuates by its colloquial easiness, interests by its ingenuousness, and animates by being susceptible of incidental illustrations and adventitious applications.

William Huntington not only excels in this line of public speaking, but his peculiarities distinguish him from most other preachers. Having formally announced his text, he lays his

bible at once aside, and never refers to it again. Here is one cause, trifling though it may appear, why he is what we now see him. Whether it arise from due reverence to the Sacred Scriptures, from the undoubted necessity of being correct in quotations from them, or from anxiety to impress their congregations, by immediately referring them to chapter and verse, with the accuracy and propriety of such quotations, the clergy, of every denomination, consider it incumbent on them to give to biblical citations the sanction of authenticity, by grounding them either on transcribed or printed documents. Mr. Huntington, however, has all this at his 'fingers' ends.' Having laid on one side the volume of inspiration, and disdaining the trammels of transcription, he proceeds directly to his object; and, excepting incidental digressions, as—'Take care of your pockets!'—'Wake that snoring sinner!'—'Silence that noisy numskull!'—'Turn out that drunken dog!'—excepting such occasional digressions, which, like the episodes of poetry, must, when skilfully intro-

duced, be understood to heighten the effect of the whole, our orator never deviates from the course in which he set out. He has other advantages over many of his pulpit compeers. Being of the metaphorical and allegorical school, as well as possessing his citations by rote, there is seldom to be found the passage, from the Book of Genesis to the Revelation of St. John, that may not have, remotely or allusively, some connection with the subject immediately under his investigation. Hence the variety, as well as fertility, of his eloquence. Hence the novelty of his commentaries; his truly astonishing talent of reconciling texts, else undoubtedly incongruous; and of discovering dissimilarities, and asserting difficulties, where none were believed to exist.

Nothing can exceed the dictatorial dogmatism of this famous preacher. Believe him, none but him, and that is enough. If he aims thus to pin the faith of those who hear him, he will say over and over, 'As sure as I am born 'tis,' &c.; or 'I believe this,' or 'I know this,' 'I am sure

of it,' or, 'I believe the plain English of it (some difficult text) to be,' &c. When he adds, as he is wont, by way of fixing his point,— 'Now, you can't help it,' or 'so it is,' or 'it must be so in spite of you;' he does this with the most significant shake of his head, with a sort of beldam hauteur, with all the dignity of defiance. It is then he will sometimes observe, softening his deportment, 'I don't know whether I make *you* understand these things, but *I* understand them well!'

He is quite as fanciful in his applications of Sacred Scripture, as ever was commentator in his supposed illustrations of it; and he derives much of his success from this trait. He puts his own sense on all he quotes, and gives it as such. Intermingling with his commentaries his experience, or making his experience his commentary, no sooner does he thus begin, during his sermon, to elucidate the mysteries of faith, than the majority of his auditors, all eye and all ear, will rise from their seats, eager to learn what the preacher has still to say of himself. His is

the pleasant style of preaching; for in his speaking, as in his writing, he seems to laugh in his heart.

Sadly does he ramble. So much does he stray from his text, that you at times lose all sight of it; and such is the multiplicity of his heads, so does he run to and fro, that any one of his sermons might make three. He is also too long.

Attentively as I have considered the present preacher, I cannot discern his high oratorical pretensions. Preaching is with him talking; his discourses are as story-telling. Action he seems to have none; except that of shifting his handkerchief from hand to hand, and hugging his cushion as though it were his bolster. He therefore owes his distinction to the absence of those qualities by which most men rise.

Self has done great things for him. Self-taught, self-raised, all of self. If he fails of friends, still he does not want friends; if he finds foes, foes do not vex him. God is both to provide for him and punish for him. So he

says, and so he seems to feel. Here is the rock on which he firms.

As he now enjoys the blessings of this world, so he doubts not to obtain the blessings of the world to come. Rapidly though he is approaching to his temporal dissolution, few as his years now are, he declares himself confident of inheriting everlasting salvation! While his day draws near its close, his sun shines clear and more clear. Be it so. Well was it said, by one who wrote as he thought, that inquiries into the heart are not for us. Let us leave to omniscience and omnipotence the last lot of man.

Looking to the end of all flesh, since in the midst of life we are in death, Mr. Huntington appears to have long prepared for the interment of his body. 'We have agreed,' writes Mr. H. of himself and two choice friends, 'if God approve, not to be divided in death; for, some years ago, they, and my friend Chapman at Petersham, subscribed and purchased a spot of ground in that neighbourhood, and erected a substantial tomb, under Mr. Chapman's direc-

tion, where we hope, if God permit, to rest together in the dust, till the archangel's trump shall silence that of the gospel, and proclaim an eternal jubilee to the covenant-seed of the Son of God.' One of his own children now lies buried in the same ground; and, I should think, his first 'dame,' Mary, also.

Mr. Huntington recently remarried, to the relict of Sir James Sanderson, formerly mayor of the metropolis. This lady was the daughter of the late memorable Alderman Skinner. Lady Sanderson, who long ran with the religious multitude of the times, was, among others, attracted to Providence Chapel, where she became fixed in faith; and, eventually and consequentially, the helpmate of its minister. Is this his last wish as to this world?—'I have,' he says, 'one more reigning desire in my heart, that has been there for many years, which has never yet been fully granted; though I really believe it will, in God's own time and way,' &c.

He has written much.—'God,' says Mr. H., 'enabled me to put out several little books,

which were almost universally exclaimed against both by preachers and professors; and by these means God sent them into all winds; so that I soon rubbed off one hundred, and soon after another, so that in a short time I had reduced my thousand pounds (debt) down to seven hundred.' Of his works, he adds, that 'they are calculated,' as he thinks, 'to suit the earnest inquirer; the soul in bondage, in the furnace, in the path of tribulation, or in the strong hold of Satan; and,' says he, 'I have heard of them from Wales, from Scotland, from Ireland, from various parts of America, from Cadiz in Spain; from Alexandria in Egypt, and, I believe, from both the East and West Indies.' His works are now reprinting, amounting to twenty volumes in octavo; of which eight are already published, at ten shillings and sixpence each.

Human success is explicable by human causes. Astonishing as is the fate of the present preacher, originally and eventually, it is not to be thought miraculous. Genius will, sooner or



laer, force its passage. He who thinks that he is great, and can feel himself to be so, will at last teach men to think with him. It is also the lot of superior beings, of those few among mankind who look high, to have fortune or providence on their side. William Huntington seems favoured in this respect. Like many other exalted personages, the destinies, it seems, are for him. His 'Bank of Faith' has proved a Bank of Gold!—When he wrote so much of what came to him as gifts, was it not done to rouse more to give? The man who says he lives by gifts, will, as he gets his friends, find gifts by which he may live. With this fact I must leave him.

William Huntington is still 'Minister of the Gospel at Providence Chapel, Little Titchfield Street,' near Oxford Market; and at the 'City Chapel,' in Monkwell Street. It is now upwards of thirty-years since he began to preach. His numerous publications have considerably assisted him.

## JOHN HYATT.

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IF the rise of Methodism seems extraordinary, still more so is the view of its progressive advancement and apparent establishment. Contemplating it as he did, from 'the Pispah of the pulpit' in which he stood, well might one evangelical minister, glowing with its glories, describe this last revolution in religion as 'the Reformation of the Eighteenth Century!' It was natural that such a man should glow with admiration at such a change, and speak well of what it was not for him to speak ill, Great things too call for great names.

Of the life of John Hyatt, personally speaking, not much can be said. Formerly he was settled at Frome, in Somersetshire; but coming up to London, among the visiting preachers from the country, he was, principally on the score of his abilities, solicited to remain with

the Tabernacle Connection, of which the memorable George Whitfield was the founder. Mr. Hyatt is therefore frequently to be heard at Tottenham-Court-Road Chapel, and at the Tabernacle Chapel near Moorfields. Often as he preaches, and for the most part well, I should yet choose to hear his morning sermons; when his intellect is in its first vigour, and when multitudes give animation to his feelings. He is not of those who should preach to two or three.

His person suits the pulpit, but he looks best in a gown. I see no cause to object to his action while in it.

Mr. Hyatt is really mighty in prayer. Prayer is with him rather intercession, than imploration: he does not pray, but plead. He may be said, as the patriarch of old, to wrestle for the blessings which he asks. His energy agitates him; till his featural motioning, during this part of the service, is such as event to pain those who chance to look at him. Why cannot he stand up at the singing?

His exordiums are generally long. He is too fond of allegorical analogies, and of illustration by similitudes. Nor does he manage his metaphors as he might. To 'deluge the world with light,' he will say.

He can use rough and rude words. 'Breasts without milk,' 'never so clean,' or 'never so weak,' 'blind as a bat,' 'dealing out vengeance,' and some inelegant ones—'That's morally impossible,' 'There are some people.'

His voice is thought to be loud, but it is made to be so; there is something of artificial thundering about it. He tries to raise his tones, but lays so much stress on his first syllables, as often to deprive the following ones of their due force. He works his mouth too much.

Were there less of self in him, of 'I say to you' and 'I tell you,' he would seem more to those who hear him. Boasting is not boldness.

Still is John Hyatt no common preacher. Intelligent, experimental, animated, he uniformly commands attention, and not unfrequently excites admiration. Manliness is his

great characteristic. He looks as men like him should look, and speaks as such men should speak. His best praise is to come—his heart is in his cause!

Mr. Hyatt is, let me regrettingly say it, one of the hurriers out of the pulpit.

## WILLIAM JAY.

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It is not among the least of those advantages possessed by the various orders of dissenters over the established church, that, by occasional interchange of ministerial services, they are enabled continually to attract and gratify their followers. The religious world, as well as the profane, has its fashions. It has its ministers of the day; and it has its race of sermon hunters, who, as in the apostolic times, run, with 'itching ears,' after every evangelical favourite. This disposition is judiciously to be consulted. New preachers, and popular, do not spring up incessantly; and it therefore seems wise to keep alive the principle of curiosity, by bringing before the christian public those ministers who have already obtained general approbation, and established strong claims to distinction.

William Jay, of humble birth, was born at the village of Tisbury, in Gloucestershire. Here he was noticed by the late Rev. Mr. C. Winter, during his ministerial labours among the villages adjoining to Marlborough; where he was then established over one of the protestant meetings, and where he had just formed a seminary for the tuition of a very select number of youths. Early in 1785, the subject of this paper experienced the felicity of being received into, and domesticated with, the family of his revered tutor. 'Several months before,' however, writes Mr. W. to his pupil Mr. Jay, 'my eye was upon you, my dear friend, more immediately than upon any other in the congregation, and my heart knit unaccountably to you. I was impressed with an idea that I should one day have you under my roof.' It was customary with Mr. Winter to introduce his students soon into the vineyard of the ministry. Satisfied of the tendency of the heart towards piety, discovered in early religious impressions, he immediately advanced the formation of the mind, and

stimulated it to enter earnestly on the course which was afterwards to be pursued. 'There are few things,' observes Mr. Jay, approving this practice, 'that I can remember with so much melting pleasure, as my going with him—walking by the side of his little horse, and now and then riding—on a fine summer's evening, into a neighbouring village, and returning again the same night, or very early in the morning.'—'He engaged his students to preach very early, after they were with him. He heard their discourses and prayers with the greatest tenderness, and beamed with pleasure at every presage of improvement.'

I have not succeeded in exactly ascertaining the time when Mr. Jay first ascended the pulpit. 'Your way to Tisbury,' writes Mr. Winter to him, 'seems open. On the first of October, if life and health are spared, you are appointed to preach the unsearchable riches of Christ in the village where you first drew your breath,' &c. If, as may be, this letter alluded to his commencing sermon, the clerical exertions of Mr. Jay



are to be dated from the close of the year 1787. His labours seem to have been immediately appreciated. 'O blessed villages,' exclaims his teacher, 'which were favoured with your respective ministerial labours! O highly favoured Marlborough, whose streets were then occasionally thronged with them who went to and from the house of God, and had their hearts filled with joy and gladness!'

Surrey Chapel was, nevertheless, to be the scene of Mr. Jay's more extended celebrity. I am old enough to remember, without being so old as to forget, the Summer of 1788; and can therefore enter heartily into the spirit of the following paragraph. 'If,' writes Mr. Winter to Mr. Jay, then in town, in the July of that year, 'you really have performed your appointment for Mr. Hill, I would advise you to attend to no further invitations, but leave London immediately. Come into the country, to pray and reflect; and wherever you go, set the picture of your mortality before you, and consider that he who has raised you can sink you,' &c. 'What

a noise have you made in the world! How many eyes are upon you! How many hearts fear for you! How many envy you! &c. These are your best days, make much of them; and by your indifference to yourself, and that holy negligence, which is a bright ornament, and necessary to blunt the edge of even kind suspicion, shew that you can be popular without being proud. The church, as well as the world, looks with a jealous eye upon the young ministers of the day; and especially upon those who have no paternal property to support gay appearance. Nothing could be more just than this pastoral solicitude for him on the part of his kind tutor. Prematurity is most dangerous to true popularity. Conceiving high things of himself, and buoyed up by those around him, the young candidate for reputation, satisfied with his first exertions, has nothing so much to fear as ending where he began; and thus frustrating the anticipations of affection, and the prognostications of admiration. Youthfulness gains as much as

ability, when both meet in one; and, as it is no easy assay to separate the meed that is due to worth from the praise that is paid to youth, so he who contents himself with early approbation may make up his account to endure final disappointment. It is much as to Mr. Jay, therefore, that he mostly sustains his original publicity. His sun does not go down.

William Jay has now been long settled at Bath, as Minister of Argyle Chapel, where his preaching is respectably attended.

Easiness seems the charm of Mr. Jay's eloquence. 'God,' writes Cornelius Winter to him, 'has given you a tongue;' and, quaint as the remark may thus sound, the gift of speech is no mean gift. Oratory is nothing without this endowment. Speechification is anything but eloquence.

Mr. Jay's disposition leads him to delight in the benevolence of christianity, in the spiritual beatitudes of it; whence he is more persuasive than peremptory, and succeeds in tender exhortations to repentance. He steals upon the

heart, till, in due time, the heart of stone may be said to feel as the heart of flesh.

Tenderness is his excellence. As his talents are peculiarly calculated to work on susceptible minds in faith, his pulpit labours seem particularly agreeable to his feminine auditors. He is a 'melting' preacher.

He is too long, and sometimes with difficulty heard, when he prays.

The matter of his discourses is generally practical and experimental. But he enumerates his divisions too often; a custom which, however it may assist the speaker, encumbers his arrangement and tires his hearers. His expressions are frequently quaint, as—'the example of king Josiah of old'—'We may say as one of old did'—; and sometimes they border on vulgarity, as—'being ready to strike the heart out of one's body'—'the ordinance of preaching seems to have swallowed up the duty of prayer.'

His style, though deformed by many inaccuracies, is pleasingly familiar. His address is

simple, but insinuating. His action, if not striking, has nothing ungraceful.

I should admire the fulness and clearness of his voice, rich as it is in sound, if, apparently in conformity with some mode of intercessional instruction, it did not degenerate into alms-asking tones. He really whines. There seems the affectation of solemnization in his speech.

Engaging without being energetic, pleasing but not striking, instructive more than informing, the present preacher is estimable, if not eminent ; and good, if not great. It is of his mental powers that this is said.

William Jay is known as an author. He published, during the year 1808, an octavo volume of 'Memoirs of the Life and Character of the late Rev. Cornelius Winter.' To him, who was his teacher and friend, says Mr. Jay, 'I owe all my respectability in life, and all my opportunities of public usefulness.' Mr. Jay had fore written, and sent from the press, besides ~~ious~~ Single Sermons, 'Fifty-three Short Discourses' in two volumes octavo, an 'Essay

on Marriage,' Two volumes of ' Sermons ;' and an ' Address,' delivered at the burial of the late Rev. W. Humphryes, in Bunhill-Fields' ground, October the 6th, 1808.

## JOHN MARTIN.

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‘ Most of them,’ affirms the late Dr. John Taylor, of Norwich, speaking of the Original Dissenters, ‘ were judicious divines, pious, faithful, and laborious ministers, of great zeal for God and religion, undaunted and courageous in their Master’s work, standing close to their people in the worst of times ; diligent in their studies ; solid, affectionate, powerful, awakening preachers, aiming at the advancement of real vital religion in the hearts of men, which, it cannot be denied, flourished greatly wherever they could influence. Particularly they were men of great devotion and eminent abilities in prayer, uttering, as God enabled them, from the abundance of their hearts and affections ; men of divine eloquence in pleading at the Throne of Grace, raising and melting the affections of their

hearers, and being happily instrumental in transfusing into their souls the same spirit and heavenly gift.' Few are those who tread in the steps of such men. Elisha is not now Elijah!

Dissenting eloquence seems rapidly declining. Seldom is there now found, among this class of Christians, the zeal of their first leaders. They await the revival of religion still among them. Fervour of feeling and boldness of speaking, all the great peculiarities by which their pulpit labours were once so distinguished in their day, are vainly looked for in their present teachers.

John Martin, now one of the few eminent Dissenters of the old school, reputedly descended, was, as himself tells, born at Spalding in Lincolnshire, March 15, 1741. His education, which was thought commonly liberal in those times, appears to have owed much to the taste of his mother, of whom he thus speaks:—' From her lips I was first charmed with the pleasing power of



graceful pronunciation; and from her example I reaped more advantage, in the first formation of my own speech, than from any other person. She also excelled in reading, and had a taste for good books. With what pleasure have I heard her read some of the Psalms of David, especially the 84th and 105th Psalms; and some other pieces of devotion! Hence we may trace, I think, the kindling ardour of her son towards literature and piety; and, as he 'had no taste for trade,' no 'thirst for its gains,' that turn of mind which afterwards introduced him to the ministry of religion. Long subsequently to this, however, John Martin 'was still a churchman; as, indeed,' he adds, 'all my relations were from time immemorial.' I pass by the amusements and employments of his first years; and, owing to my main design, I must also omit the circumstances of his conversion.

He experienced his decisive religious impressions by accidentally, and providentially

too, meeting with two country preachers; but as ' Dr. Gill was then living (1760), and having read most of his written labours, ' I wished,' says Mr. M., ' to sit under his ministry.' Repairing to the metropolis, on some business of his own, for he was constrained to engage in trade, and having found out his Meeting, ' I kept,' he adds, ' closely by him while I staid in town. Occasionally, indeed, I heard Mr. Whitfield, and some other popular preachers; but none of them pleased me so well as the Doctor. His discourses were more evangelical, better studied and argued, than those which I heard at the Tabernacle, and in some other crowded places of worship. Under the ministry of Dr. Gill, I first had a serious impression that I might live to be a Minister of Jesus Christ.'

Connected with the clerical history of Mr. Martin, the foregoing passage intimates one fact of importance. It ascertains the origin of his attachment to the sentiments of Dr. Gill, and the confirmation of it; nor is it

unworthy of observation, with this fact in view, that *John Martin is the only living preacher who can be said strictly to walk in the path marked out by John Gill.* Mr. Martin was finally set apart for the christian ministry, in the year 1763, at Peterborough.

His hopes were yet to bud. ‘ I had no hope,’ declares Mr. Martin, ‘ of receiving annually, for all my labours, a stipend that would equal the salary of a common excise-man; nay, for some time, I only thought of preaching occasionally, without being settled any where as a Pastor; so that neither house, nor emolument, directed my steps to the pulpit.’ Having then lately married to his first wife, there could seem nothing very promising as to his pecuniary prospects; but such sentiments as the following, heartily cherished, were sufficient to confirm him in his conduct.—‘ There are stronger inducements,’ subjoins this preacher, ‘ both to mental and moral improvement, than riches and renown; and he that acts upon them, may safely leave

all his affairs with God: for by so doing, he will certainly obtain the testimony of a good conscience, a jewel of inestimable value; and it is probable that he will command that homage from others, even from the unworthy, which the venal and vain-glorious cannot procure. When I first fancied I should occupy a public station in the church, *intelligence and integrity* seemed to me to rise in their value! I thought, if I could possess as much of each as to be upon equal ground with other *Ministers of Christ*, inferior qualifications might afterwards be obtained; and permit me to add, that, by regarding this decision, I have not been disappointed.'

After successively ministering at Spalding, Whittlesea, Peterborough, and Kimbolton, Mr. Martin, in the May of 1765, removed to Sheepshead in Leicestershire; about four miles from Loughborough, and six from Ashby-de-la-Zouch. Sheepshead was then a large and populous village. While he was settled at this village, Doctor Gill dying, October 14th,

1771, ' the people of Carter-Lane requested him to preach for them a few weeks. Long before I had received this invitation,' continues Mr. Martin, ' I had resolved that, *if ever I should have the honor to preach in that place*, it should be from these words: *He found him in a desert land, and in the waste-howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.* Deut. xxxii. 10.—I had heard Dr. Gill preach from that text, in the year 1760; and thought, that what God had done for Jacob and his posterity, he had begun to perform in my favour, by bringing me under the ministry of such a man. This I wished to acknowledge; nor can I look back on that sermon, and the occasion of it, with indifference to this day. During this visit to London, though he had before refused to do it, Mr. Martin sometimes preached for the Rev. Mr. Messer, Pastor of the Baptist Meeting in Grafton Street, Soho, whose successor he afterwards became.

Sheepshead, which witnessed the best days

of his early life, was now to afflict his feelings. 'While I was at Sheepshead,' says Mr. Martin, after enumerating his advantages while there, 'I buried my wife,' a Miss Jessup, to whom he was married in the summer of 1761, and who died, at the age of 29 years, in 1765; 'my brother William; my own Father; and several of my best friends, to whose counsel and kindness I had been much indebted. These afflicting changes made Sheepshead more unpleasant to me than it had been before; though, in truth, I was never thoroughly reconciled to that situation.'

Circumstances by no means desirable, unpleasant interruptions of congregational harmony, adding greatly to his private regrets, shortly after induced Mr. Martin, without any settled prospect, to determine on quitting Sheepshead. 'While I was in some perplexity where to go and what to do,' proceeds Mr. Martin, 'I received several respectful invitations from churches of my own denomination; and, among the rest, one from

the Church then meeting in Grafton Street, London.' Accepting this invitation, his visit there, August 1773, ended in their sending him, after his return to the country, 'a respectful invitation to return to town.' He obeyed this ultimate call. Introductory duties being transacted, Mr. Martin now became Pastor of their Meeting, in full church, on Thursday, March 31, 1774.

Divisions, nevertheless, followed. 'Having thus changed my situation,' resumes Mr. Martin, 'I soon perceived that, with it, a change of duties and of trials were rapidly approaching: for I saw that some of the members of the church, in Grafton Street, held very erroneous notions concerning the person and character of Jesus Christ; that others of them held loosely the best of sentiments; and that some were of such a cast, that we were not likely to agree either on political or religious subjects. It is true I had a respectable majority on my side: but these things alarmed me; and the more so, as I knew that I pos-

sessed a much greater degree of fortitude than of sound discretion.' What he thus foresaw, came to pass. October 29, 1776, one third of his church 'went off:' but these, 'unable to keep together,' soon brought their secession into disesteem; while their minister, and those who were with him, strengthened daily.

Convinced that 'they wanted a more quiet and extensive place of worship,' it was at length agreed by Mr. Martin's People, during 1794, on the motion, and, conditionally, at the expense, of Mr. William Ashlin, of Sloane Street, near Chelsea, to erect another Meeting-house. No time was now lost. 'The first brick of the new Meeting,' adds Mr. M., 'was laid by Mrs. Ashlin, April 29th, 1794; and on the 28th of June, 1795, it was opened for public worship. Its cost amounted to more than three thousand four hundred and seventy-five pounds. Superstitious religionists would have attributed the entire of this transaction to nothing less than miraculous interposition.

Mr. Martin published a suitable 'Sermon,



preached at the Opening of the New Meeting, in Keppel Street, near Bedford Square.' It is an elegant as well as a commodious place.

After this sketch of the general history of Mr. Martin, it chiefly remains to consider his pastoral character.

Singular as an individual, he is also singularly circumstanced. He stands alone. It is about eleven years since the Board of Baptists, conceiving themselves offended by some of Mr. Martin's political declarations, in a sermon which he preached before them, thought fit to eject him from among them. Loyalty then constituted his criminality.— 'I was born at Spalding,' remarks Mr. Martin, in his book entitled 'Some Account of the Life and Writings of the Rev. John Martin,' Letter the Eighth, 'in the year 1741: at the close of the Rebellion in favour of the Pretender, I was about five years old. At that time, and for some years afterwards, the story of him, and of those that countenanced his cause, was often sounded in my ears: and, as the inhabitants of

Spalding were well affected to Government, this story made so deep an impression on my mind, that, before I was fifteen, I could not see without alarm the shadow of civil disturbance: and let me add, that, at fifty-five, rebellious positions, on whatever pretence they are brought forward, strongly excite my indignation; above all, when they seem to be sanctioned by religious frenzy.' If this be a prejudice, still it is a commendable one. What ought now to be said of those, who, with these honest words of an honest man in view, impute to the writer, as some few do, a sinister loyalty of mind?

It is this becoming temperament of the soul, this 'dignified submission' of heart, that, notwithstanding its praiseworthiness, seems to have rendered Mr. Martin more obnoxious to his foes. 'In the year 1797,' he elsewhere says, 'when the French Revolution was much admired in this country, it was proposed, in a select company, to lay aside the word *Reverend*. I happened to be present, and (knowing somewhat of the influence of words upon

men and things) not only *opposed the innovation*, but offered to argue the point in debate. My offer was rejected, but the offence is not forgotten.' Ostensible as were the principles of John Martin, strenuous as were his exertions, this could not, on the death of the late Mr. Pitt, prevent the transfer of the *Regium Donum* to the hands of Abraham Rees!

Mr. Martin, though in his sixty-eighth year, seems to possess himself. He wears well, and looks well. Temperance still rewards those who obey her injunctions.

He prays well. Affecting without being irrational, free from ostentation of style, he prays both spiritually and intelligibly. He pauses much, but his words are few.

Personally he has great dignity. Mr. Martin is tall, manly in figure, commanding in his deportment—His features bespeak him. His physiognomy is expressively indicative of that independence of sentiment and frankness of conduct which mark his life.

His manner of preaching has many pe-

cularities ; and, to hear him advantageously, he should frequently be heard. His he—ems pain at first ; his sighs, intermixed as they are with his discoursing, now and then sound like groans ; and he is unhappy in his emphases, which, owing to his mode of voicing, are so laid as often to render one half of what is said not heard. I do not suppose that he is aware of these things.

Let us turn, however, to his worth. Not unlike the sermons of John Gill, the sermons of John Martin are truly ‘ evangelical ;’ but they are ‘ better studied, and argued,’ than most of those which now go by that name. He is clear and sound in the faith. No preacher balances more circumspectly between doctrines and duties, presuming and persevering, election and endurance, as they respect the saints. Occasionally also he is strongly eloquent. When once he breaks out, when his soul is on fire, his lips, ‘ touched with the live coal from off the altar,’ breathe of more than man.

Mr. Martin carries with him a small slip of

notes, his only aid, into the pulpit. This slip, not larger than a common card, he keeps in his left hand. He does not preach for print; since 'he is obliged to confess that he finds himself incapable of pronouncing any thing, with freedom and force, that was previously prepared and written for the press.'

Ability and integrity are in him admirably united.

Mr. Martin has one son, his only child, by his first wife. His second wife, Miss Harris, was the youngest daughter of Mr. W. Harris of Sheepshead, one of the deacons of his church there. 'My former wife,' says Mr. M., 'recommended her to me, as a suitable companion after her decease; and to her I was afterwards (1767) married, at Sheepshead.' She also is dead.

Mr. Martin has published several sermons and pamphlets. 'A Sermon preached April 23, 1789; the day of General Thanksgiving' for his Majesty's Recovery from an Alarming Illness. 'Thoughts on the Duty of Man relative

to Faith in Jesus Christ; in which the Supposed Advantages of Mr. Fuller's leading Propositions are called in question,' 1791: a 'Review of some Things Pertaining to Civil Government,' 1791: 'Remarks on Future Misery,' 1794: an able Sermon entitled 'The Advantage of Correct Thoughts on the Sinfulness of Sin; with an Appendix, Containing Observations on Antinomians and Arminians,' 1795: 'A View of the Evidences of Believers' Baptism; in Four Parts,' 1796: a 'Series of Letters to the Rev. Mr. Horsey, in Defence of Adult Baptism,' 1786: 'The Conquest of Canaan;' and 'Seventeen Sermons on the Character of Christ,' 1793. Excepting the work called 'Some Account of the Life and Writings of the Rev. John Martin,' the foregoing, though not the whole, are some of the principal of his publications.

'It is tiresome for me,' remarks Mr. Martin, 'to consider whether the pointing is regular, free, or stiff; whether a word may not, here and there, be misplaced or misspelled; whether the quotation marks are exact, and chapter and

verse always properly produced; whether the style is sufficiently polished, and varied; and whether every argument, in every place, is not the very best I could have used.' Still there are those who yet wish to see him take up this task in part. Having written much that is worth reading, and of which much is not now to be bought, might it not be worth his while, drawing as he is to the close of his great career, to re-collect and re-publish, arranged and uniformly, the whole of his works? Let him hesitate to delegate this trust. It should form no clause of his last will.

## EDWARD PARSONS.

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WHAT is called Extempore Preaching was always popular with us. Even the late Dr. Gregory admits, apparently with reluctance, the estimation which extempore preaching has commanded, and its effects on the people. 'It has been debated,' observes this writer, in his Letters on Literature, treating of the eloquence of the ~~pulpit~~ pulpit, 'whether Sermons may be most advantageously delivered from *written notes, memory, or perfectly extempore.* Dr. Beattie decides in favor of written sermons. Indeed there is scarcely any extempore discourse,' continues Dr. Gregory, 'which is not too diffuse for the time usually allotted for the pulpit; that might not, in fact, be comprised in much fewer words; and which does not abound in impertinences, tautologies, or solecisms. Yet, *a good Extempore Dis-*



*course has more effect, in a common audience, than a written one.* The issue is clear. Granting, as Dr. Gregory says, that Extempore Preaching is, generally understood, the most effectual mode of preaching; and if also it is, as we shall see, judged 'most agreeable to the nature of that holy exercise;'—why is it not encouraged among the ministers of our national pulpits?

As to the practice of 'reading sermons,' this, it should seem, according to the Statute-Book of one of the universities, 'took beginning from the disorders of the times' preceding the restoration of our monarchy; and was countermanded, as no light error in the church, by Charles the Second, when king. Burnet, in his History of the Reformation, seems to account for the disuse of extempore preaching. 'Many complaints,' affirms this prelate, 'were made of those who were licensed to preach; and, that they might be able to justify themselves, they began, generally, to write and read their sermons; and

thus did this custom begin.' So says Dr. Gregory; adding, that 'the ease which this practice afforded, and the correctness it induced, has continued it in the Church of England ever since.' Widely does this writer here differ from the monarch. What Dr. Gregory terms 'ease,' Charles the Second calls 'supine and slothful;' and that very 'correctness' of which this writer seems so much to approve, is reprobated 'on pain of the displeasure' of the monarch! Perhaps it is now impracticable to ascertain what effect the royal mandate produced: how long extempore discourses only were heard; or, at what time the body of our clergy relapsed into their 'supine and slothful way' of 'reading sermons.' Methodism latterly confirmed them in this spiritual sluggishness. Certainly it is from the origination of methodism that we must date, for some time, the almost entire discontinuance of extempore preaching. Equally anxious to avoid the imputation of ignorance and fanaticism, churchmen and dis-

senters alike gave up that mode of religious instruction to which ignorance and fanaticism were supposed to be peculiarly attached. Methodists, however, increase; and since one great cause of this increase is the preaching of their teachers, since the extempore oratory is so unquestionably essential in them, let other pastors, profiting by this example, desist, as much as they can, from their 'present supine and slothful way of preaching.'

I am much in earnest on this great point. Every preacher is not, I know, truly eloquent; for the speaker, as well as the poet, must be born to excel. Much of good, however, might be done. Were the hearts of all her sons in her cause, were the fire of apostolic eloquence warm in them, were they full of life and zeal, were her teachers all such, then might the Church of England, worthy of herself, tower as far above the talents as the power of her rivals.

Such is the high spirit for which I would pray; such is the only kind of religious ri-

valry that I should rejoice to hail in our land. Thus let the church meet her foes.—  
‘ It is not rendering them railing for railing; it is not,’ as the great and good Archbishop Secker first admonished the Diocese of Canterbury, ‘ it is not ridiculing them, especially in terms bordering on profaneness; or affecting, more gravely, to treat them with contempt; it is not doing them the honor of miscalling other persons, of more than ordinary seriousness, by their names, that will prevent the continuance or increase of the harm they are doing.’

Edward Parsons, to whom I now come, received his education in some part of Yorkshire. He has been long stationed at Leeds, in the same county; and is now Minister of Salem Chapel in that town. He is known from the press. He assisted in editing the works both of Watts and Doddridge; and, among others of his printed sermons, two have recently been submitted to my view. Of these, the first is entitled ‘ the Sovereignty of Providence;’

preached at White-Chapel, Leeds, January 2, 1791: the second sermon, called 'The True Patriot,' was preached at Salem Chapel, on the fast-day for 1809. He sometimes visits town.

Cowper has already described this preacher; and thus I may say, in his lines, that Mr. Parsons is—

In language plain,  
And plain in manner; decent, solemn, chaste,  
And natural in gesture; much impress'd  
Himself, as conscious of his awful charge,  
And anxious mainly that the flock he feeds  
May feel it too; affectionate in look,  
And tender in address, as well becomes  
A messenger of grace to guilty men.

Mr. Parsons does not relate the nature of the then 'recent family bereavement' to which he adverts in the preface-notice to his sermon on the Sovereignty of Providence. His views of the christian system were not, I am told, so full as they now are; that suffering has improved

him ; and that he may exclaim, with the Psalmist of old, ' It is good that I have been afflicted.' I think the following short passage bears upon the preceding fact :—' The praise of God,' declares this preacher, ' is advanced in all the tribulations of life. He chooses the hour of human extremity to demonstrate the sovereignty of his power, and the unmerited riches of his goodness. When under some weighty affliction, we anxiously look on the right hand and on the left for refuge, not one comfortable gleam of hope within our view ; when our fellow-men, in prosperity, are either unable or unwilling to help us ; then is the time to cry to Him who is never inattentive to the voice of woe—to Him who declares himself a strong hold in the day of trouble, Knowing and delighting in those who trust in him.'

Extempore preaching is not without its disadvantages ; but, perhaps, there scarcely exists a finer exemplification of its advantages than the present preacher. Mr. Parsons really commands the pulpit. Personally he is respectable, his

voice is clear and strong, his enunciation is distinctive, his address is striking, his action is impressive. His illustrations are informing, because they are familiar; and his exhortations are appropriate and forcible. Mr. Parsons particularly excels in one of the most essential, but too much neglected, qualifications of the christian teacher—the important business of applying every thing to the hearts of hearers.

Modern pulpits are not favourable to eloquence. They are almost uniformly constructed without sounding-boards, which had something imposing; and they are generally too circumscribed in their circumference. While the person of the preacher is thus divested of considerable adventitious dignity, his action, if he dares to be ridiculous, is fettered down to mere mechanical movements. Tottenham-Court pulpit, however, is tolerably roomy; a convenience of which Mr. Parsons, who is really oratorical, fully avails himself, with the best possible effect.

Every thing is susceptible of extremes.

Much as I find to commend in Mr. Parsons, both as to his matter and manner, I can also perceive his defects, which strike more forcibly as contrasted with his excellences. He turns too completely round in his pulpit, and too frequently, while he is praying, he accustoms himself to a disagreeable inclination, or shaking, of his head; and his action is not always perfectly chaste. He deals too much in amplification. His divisions are too numerous, and he pauses too long between them. As his matter would gain strength by condensation, so his method would acquire efficiency by simplification. His language, though on the whole commendable, has many inelegances, and is sometimes chargeable with vulgarisms. He seems addicted to the pathetic, in which he does not succeed.

Calvinistic as he is in sentiment, still he does not degenerate into enthusiasm. Knowing how much stress is laid on 'frames and feelings,' privately experienced, by the high professors of religion in this day, it was well in Mr. Parsons



to caution this portion of hearers, as he did, against judging of their general religion by their particular emotions. No test is more weak.

Edward Parsons is a sound divine, and a good preacher. I shall transcribe the following short extracts, as shewing the character of his discourses, and only as such. 'It is probable,' he will say, 'that this day with you is a day of deep distress. You are bowed down under a strange combination of afflictions, which you too boldly discriminate as the severity of God. Weakness and pain of body; disappointments and losses in your commerce with the world; bereavements in your families; harrassed by the fiery darts of the wicked one, defamed and persecuted by his emissaries; and, to aggravate these, you are tormented by a thousand anxieties and fears lest you should prove insincere in your profession of religion, and be found wanting when you are weighed in the balances. But, *Peace, be still!* there will arise light out of all this darkness; the greatest kindness will be

discovered, in all this reputed severity. The frowns of Providence conceal those smiles which will prove the perfection of your felicity, when the springs of life fail! Do not mistake the gentle rod of a faithful father, for the avenging sword of an implacable enemy; do not suffer any of your crosses to obliterate the remembrance of past mercies, or delude you from the anticipation of that state of bliss where all tears shall be wiped away from your eyes! I scarce think the state of an Epicurean, who denies the being of Providence, and such still exist, in principle and practice,—so unhappy as the state of that man who, under the obligations of a christian profession, pretends to admit the doctrine, and yet is for ever quarrelling with its operations; as in some instances unjust, and in all as destitute of harmony.

## JOHN TOWNSEND.

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**ABILITY** cannot long endure obscurity. Talent will stimulate to action, private action acquire public honour; and he who feels what he is, may hope, one day, to be what he aims. Civilized communities are thus benefited by their individual energies. Were it not for men of mind, enterprising as ingenious, emulous of eminence, things would stand still. It is this troubling of the waters that restores its due vigour to the world. Society would otherwise soon stagnate.

The life of John Townsend suggests these thoughts to me. Rousing himself from the state of quiescence to which he was doomed, and at once pressing forward to his mark, he has long got the start of numbers who were his equals, and established no mean reputation

among mankind. He was trained to trade, but has lived to preach.

Notwithstanding that Mr. Townsend is the regular Minister of a Meeting at Rotherhithe, he so often preaches at Orange Street Chapel near Leicester Square, and seems so firmly settled at this place, that, while now speaking of him, I shall advert, by the way, to the present state of the chapel. The associated managers of this religious edifice are undoubtedly possessed of one of the most thriving concerns in our metropolis; and, if they propose to confirm it such, they have only to employ their usual singers and organist, and keep on the lookout for eminent ministers. I suspect, indeed, that they know better than to flatter themselves with anticipating blessings on their cause, without adopting the measures necessary to insure its success.

Trading in chapels is understood to be a lucrative branch of commerce. Episcopalians and evangelicals, obliterating here all distinctions, are nearly equal competitors in this market of

piety. Each of the parties are seen either to erect or purchase religious edifices; but, prudential as praiseworthy, each of them, with the good of souls still in view, keep an eye to the chief good of the world in which they live.

Connected as it is with the name of Augustus Toplady—one who, though dead, yet speaks!—I never could enter Orange Street Chapel, (and it has been my chance frequently to go to this place) without contrasting what was with what is; without yielding to those recollections of departed excellence, which are not always propitious to existing abilities. ‘God only can tell,’ writes Mr. Toplady, about the spring of 1778, in one of the last letters he wrote, ‘how deeply my christian friends, and the dear people at Orange Street in particular, dwell upon my heart. May they pray for me, as I also for them!’

Successfulness has abundantly attended his successors. Without pretending to his purity of design, possessing nothing like his command of intellect, the chapel has, under their con-

troul, been much enlarged in size, and its frequenters have increased. Being a trading concern, for so it is said to be, this chapel, splendidly decorated, boasts much that renders religion at least as pleasing as useful. Uncommonly melodious and surprisingly magnificent, its devotional melodies surpass the powers of literary description; while ministers of all varieties, and from all parts, are sedulously collected, week after week, for the gratification of the congregation.

John Townsend, entitled by seniority to precedence, is certainly one of the most respectable of those Ministers who preach at Orange Street Chapel. He is a man of real worth; whose benevolence goes hand in hand with his religion, and who acts as well as speaks. 'It was some time in the year 1792,' one writer assures us, 'when a lady, in the neighbourhood of London, suggested to Mr. Townsend the propriety of such an institution' as the Asylum for the Deaf and Dumb; of which Mr. Townsend was long the gratuitous Secretary. The son of this lady

' had been born in the affecting circumstances of being both deaf and dumb,' but ' had happily recovered, through a suitable course of instruction, the exercise of his apprehension; and her hopes were very sanguine, that in similar instances, similar good effects might follow. Mr. Townsend,' continues my author, ' with a promptitude that doth honour to his feelings, consulted with Mr. Henry Thornton, who immediately pledged his assistance. Mr. Townsend then drew up, and published, an Address to the Public. His friend, the late Rev. Henry Cox Mason, also entered most heartily into the design; and many a long summer's day did these friends advocate the cause of the Deaf and Dumb, among their own acquaintance and the friends of humanity in general.' This admirable institution is now permanently established; under the generous auspices of His Royal Highness the Duke of Gloucester as Patron, the Marquis of Buckingham as President, and assisted by the ' charitable indefatigability' of Henry Thornton, Esq. M. P. as Treasurer, the

Rev. John Townsend as Sub-treasurer, with the Rev. Richard Yates, B. D. as Secretary.

‘ Mr. Mason,’ observes the writer from whom I borrow this account of the Asylum for the Deaf and Dumb, ‘ is indeed no more ; but his memory will be dear to the Deaf and Dumb, and to the supporters of the Asylum, for his unwearied and successful labours in their service.’ More might be said of him. He was an able divine, and a fervent preacher. He did great good in his day. His life was short, but his work was done. ‘ Faithful over a few things, he is now ruler over many !’

I mourn the loss of such men. The loss of useful preachers is long felt ; but, as good Mr. Colesaid, where men still speak right, on the bed of death,—‘ Christ,’ said he, ‘ can defend his own truths, when his poor creatures and Ministers, who contended for them as well as they could, are laid in the silent dust.’

Let us now return to the preacher first in view.

Mr. Townsend fills the pulpit, and becomes



it. Serious in matter, earnest in manner, proper in gesture, he is always heard with profit, and with respect. Commendation is due to his prayers; which are connected and condensed, appropriate and expressive.

His discourses are entirely of the extempore kind. Since his language is good, I might say, comparatively considered, choice, is it not strange that he should at all give way to grammatical inaccuracies; as, *has* for *have*, and *is* for *are*? There is much monotonous melancholy in his tones; and of an equability, that is distressing to the ear. His hems also give pain.

Mr. Townsend is one of those who are apt to hurry out of the pulpit. I have before spoken of this.

Errors such as these he could reform. He has no great faults; and he might as well get rid of small faults.

John Townsend has published some of his occasional discourses; among which I have to mention 'Christ the Life, and Death the Gain, of true Believers,' delivered on the Death of

Mrs. Hawkes, of Piccadilly, November the 13th, 1808, at Orange Street Chapel. He has likewise published 'The Pilgrim's Progress,' by John Bunyan, Abridged for the Use of Schools.' I have not seen more of his works.

## HUGH WORTHINGTON.

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**G**ENIUS is sometimes seen to partake of entail; and it may then be said of genius, as once of learning it was said, that it is an estate. I heard it noted with respect to the present preacher, by one who did not mean it as his praise, that, great though he were, still it was no more than 'family talent.'—Privileged families! (said I) in which such talent exists, and in which it is seen descending, from sire to son, and from generation to generation.

The father of the present preacher, Hugh Worthington, senior, was upwards of fifty years Pastor of a Presbyterian Meeting at Leicester. During his life there appeared one volume of his Sermons; and a second volume, sent to the press soon after his death, is shortly to appear, with some Memoirs of him, by his son.

Hugh Worthington, his son, of whom I am now to speak, was educated at the seminary of Daventry, under the Rev. Dr. Caleb Ashworth. Some time in the year 1775, and when only twenty years of age, Hugh Worthington, owing to his talents, was chosen Assistant to the Rev. Mr. Spilsbury, at Salters'-Hall Meeting, in the city. Mr. Spilsbury dying in 1781, Mr. Worthington, who preached and printed a sermon on his death, was immediately elected to succeed him.

The duties of the Dissenting Clergyman are comprehensive and arduous. He generally combines the offices of priest and preacher; his prayers are entirely extemporaneous, and originate purely in himself; and he has to read and expound, as well as to teach. He commonly discharges at once, and without intermission or relief, the services of the altar and the desk and the pulpit. He ought therefore to possess qualifications of no ordinary description. If he would competently acquit himself, if he is 'a workman who need not to be ashamed,' he

must be able, conscientious, intelligent, fervent, indefatigable, 'fearing God,' seriously and deeply solicitous for the success of his instructions, 'hating covetousness; and eschewing evil.' His individual welfare depends on the integrity of his conduct, and the energy of his exertions.

Let us bear these things in mind, as they ought to be borne, at this time.

It is in prayer, in his sublimely affecting Addresses to the Divinity, that Hugh Worthington is more than great. Whether I consider the suitable solemnity of his deportment, or his scrupulous selection of phraseology; whether I reflect on the devotional magnificence of his sentiments, or on the unbounded liberality of his views, I confess myself perplexed between my unfeigned admiration of the individual, and my profound veneration for the character that he sustains. Loftily as this may sound, it is not the language of exaggeration.

His manner of scriptural elucidation still demands praise. It is his custom, during the first

part of worship, to read the portion of scripture from which he means to take his text; commenting, as he reads, on doubtful and obscure passages. Laudable in itself, this practice proves, in such hands as his, highly beneficial. Persons whose attention would not be attracted by having portions of holy writ commonly read to them, (and who, certainly though unhappily, abound in the church on earth) feel their curiosity awakened by the striking comments of an able reader; and their minds, thus caught, become gradually rivetted to his wishes. It is thus that men must be, if so I may say, allured into seriousness of heart.

Mr. Worthington's system of preaching, for it is system with him, is the most eligible one. Premeditated yet spontaneous, written partly, yet partly spoken, while his discourses evince all the regularity of prepared compositions, they possess all the fluency of the extempore eloquence. Why should preachers not avail themselves of the admonitory assistance of head-notes; or, on the other hand, why do they doom

themselves never to raise their eyes above the cushion to which their manuscripts seem to cling? If numbers of the clergy must content themselves with still 'reading sermons,' let them do this as it ought to be done. Holding their sermons boldly up, undisguised and manfully, let them so read their sermons. This would give to their pulpit efforts at least an air of ease. Monstrous is it to see a public speaker, in one of the most august stations in the world, nearly as motionless as statues, muttering, instead of preaching, the noble precepts and sublime doctrines that were revealed by omnipotence to mankind! Reasoning, exhorting, consoling, animating, not of such, who teach but preach not, is Hugh Worthington. What is said of one transcendent orator, may be said, at his best times, of the present preacher: 'his intellect is all feeling—his feeling is all intellect.' While he enlightens and convinces the understanding, he attaches and captivates the affections. While he seizes the strong holds of the head, he finds the passes to the heart. Both are

within his grasp. He can make the head his road to the heart, or the heart his road to the head.

Cheerfulness is one characteristic of his religion; it is the religion of gratitude, of thanksgiving, not less than of supplication. Never does he fail to thank God for 'his goodness.' Were the prayers of some preachers to be the test of our national piety, it should seem that religious complaining is far more in use, with us, than religious gratefulness. Forgetting the benefits by which 'we live and move,' we are not, there is reason to think, sufficiently sensible of the various blessings with which we are surrounded. Gratitude is inseparably connected with piety.

Among the adventitious circumstances which heighten the effect of Mr. Worthington's preaching, the primitive simplicity of his personal appearance ought to be marked. Plainness of person is in him greatly becoming; as, besides its being now proper, it aids the impression of his delivery. He did not formerly dress so



plain. I heard him some years since ; when the white powder clothed his dark hair, and he yet wore the band.

The intelligence of his countenance shines. Age, for he is in his fifty-sixth year, does not dim the fire of his eyes, which are still quick, and keen. When once his spirit kindles, when his own soul is on flame, his glance seems to pierce the souls of those who hear him.

It seems needless to talk of action in him. Feeling is the main spring of his action. Whether his hand be laid on his heart, or raised upwards, or his finger pointed to the word, it is the effect of nature ; and it affects by nature.

Emphasis forms one of his chief excellences. His best discourses owe much to his delivery of them. He seems to know this fact ; for he does not print much.

The closing of his sermons, rhetorically called peroration, is always able. It is here that his strength lies. Perhaps it is not too much to affirm of him, so powerful is his eloquence, that he never ended the sermon which

his hearers did not wish he was then about to begin.

He has but few faults,—in him they are faults.

Frequently his emphases seem overstrained. His pauses are also sometimes injudiciously protracted; so that it feels as if he were waiting to ascertain their effect. Another imperfection, common to the best of speakers, is, that he sinks, now and then, the concluding words of his sentences.

Dissenting upon principle, he is bound to maintain, conscientiously as independently, with all his might, the dissenting principles. His general liberality of opinion has already excited my poor encomium; and his political loyalty is, I think, unimpeachable; but I have wished, more than once, that he were still more tolerant towards the hierarchy of this country. Hugh Worthington, however, is an honorable opponent to ecclesiastical establishments; and such an one, view him as we may, as I should exult to number among their most illustrious supporters.

Salters' Hall now engrosses his great talents. He preaches there, when in town, on the afternoon of every sabbath; and both morning and afternoon, on the first Sunday of each month. He once preached at Hanover Street in Long-Acre, for several years, in conjunction with the Rev. Dr. Winter; and, afterwards, with Dr. Philips, now of Sheffield.

His publications are—'A Good Name better than Great Riches,' preached by him soon after his coming to Salters' Hall: 'Christianity an Easy and Liberal System, that of Popery Absurd and Burdensome,' preached November the 5th, 1778: and his third sermon is on the death of the Rev. Mr. Spilsbury, his predecessor at Salters' Hall, in 1781. He was also the editor of 'Crabb's Sermons,' in two volumes; and is the author of an 'Essay on the Resolution of Plain Triangles.'

Hugh Worthington has been married; but is now a widower, and has no children.

Here I pause. My work is not done; but, it is here that I wish to rest. My task was my

choice, I could go on; for my heart glows while I write of such men, and of such things. When the kingdoms of this world are no more, it will then be seen who were those that could once look, 'in trembling hope,' to the kingdom that was not of this world.—Peace be to the man who thus waits for that day!

*London,*  
*July 14, 1809.*

ONESIMUS.



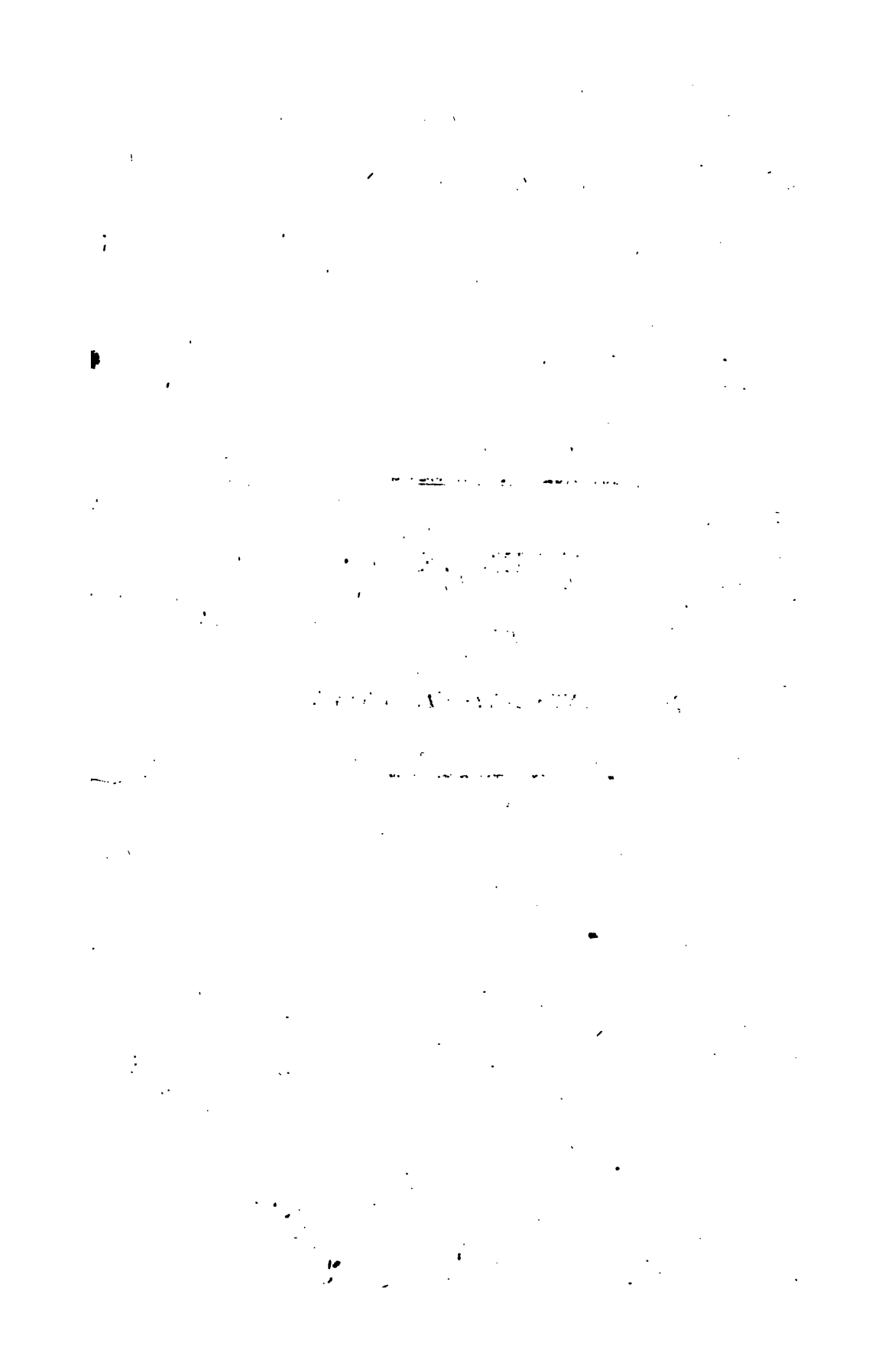
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# **APPENDIX**

**OF**

***DOCUMENTS AND CITATIONS.***

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## BEILBY PORTEUS, D.D.

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**F**URTHER details have been lately given of this worthy prelate.

He was born about the year 1731, in Yorkshire; but was himself accustomed to trace his descent from Scottish origin. It was at the Grammar-School of Rippon, then superintended by the Rev. Mr. Hyde, that Beilby Porteus, having chosen to devote himself to the church, was qualified for the university. His parents could not give him wealth, and he was therefore taught to look to himself for success in life.

Somewhat before the year 1761, when Secker became his friend, there appeared a work entitled 'The History of the Man after God's own Heart.' Apprehensive of the mischief likely to ensue from this irreligious publication, Mr. Porteus accordingly preached a Sermon, November the 29th, 1761, before the University of Cambridge, which he entitled 'The Character of David, King of Israel, impartially stated.' Secker, who, in 1758, had been translated from the see of Oxford to the archiepiscopal throne of Canterbury, having read his discourse, was induced, by a perusal of



this and his other publications, to take Mr. Porteus under his own immediate patronage. He accordingly was pleased immediately to appoint him one of his Domestic Chaplains; and soon after presented him, in succession, to the rectories of Wittersham, and Hunton, in Kent; and of Lambeth, on the death of Dr. Denne, in Surry. A prebendal stall, in Peterborough, soon followed; and on the demise of that eminent and very pious prelate (Archbishop Secker) in 1768, he (Mr. Porteus), in association with Dr. Stinton (Domestic Chaplain also to Archbishop Secker), edited and published his Works, seven volumes, consisting of sermons, charges, and lectures; to which was prefixed a Life of Secker, written by Porteus, 'which obtained the praise of Johnson.'

Previously to the decease of Secker, 1765, Mr. Porteus was married to a Miss Hodgson, at Matlock in Derbyshire, where she then dwelt, by the primate himself. It is said that her father was once in the inn-keeping business. Mr. Porteus acquired considerable property by his marriage with this lady, who survives him; but they have had no children.

In 1767 the University of Cambridge conferred upon Mr. Porteus the degree of D.D. Hearing of his great fame, and satisfied as to the purity of his life, her Ma-

jesty, it is said, now sent for him ; and Dr. Porteus was engaged by her to be her private chaplain. Secker, his first and firm friend, had, there is no doubt, as intimated in a preceding part of this work, before his own decease, prepared this opening for Dr. Porteus. ‘Such a high opinion,’ says one who does not incline to flatter him, ‘did her Majesty entertain of his piety and endowments, during his short attendance in consequence of a short illness, that she was determined to complete what Secker had begun. Accordingly, January 1777, on the translation of Dr. Markham to the archbishopric of York, the royal interposition was employed in favor of Dr. Porteus ; who was immediately raised to the episcopal bench, as Bishop of Chester.’

Benevolent as was his disposition, it was nevertheless his lot, in 1807, towards the close of his mild career, to become unhappily engaged in the painful duty of prosecuting one of his clergymen. Every one knows the case of Francis Stone. Cited by the Bishop’s apparitor, as the Rector of Cold-Norton in Essex, to answer, in the Spiritual Court, to a charge ‘*of having revolted from, impugned, and depraved some one or more of the Thirty-nine Articles of the Church of England, in opposition to the 39th of Elizabeth,*’—Mr. Stone *persisting in his heresies*, Bishop Porteus, attended by

the Dean (George Tomline, Bishop of Lincoln), the Chancellor (Right Hon. Sir William Scott, Knight, D. C. L. &c.), and several of the Prebendaries of the Diocese of London, were introduced, May the 14th, 1808, when the Right Reverend Bishop pronounced *Sentence of Degradation against Mr. Stone*, according to the forms prescribed by law; depriving him of his benefice of Rector of Cold-Norton, in the county of Essex. 'One of our own order,' observes the truly Rev. Thomas Robinson, glancing at this event, in a Visitation Sermon, preached by him at Leicester, about the same period, 'has lately made a flagrant attack upon these fundamental doctrines. An elderly clergyman, in a Visitation Sermon, has impudently avowed his disbelief of the Godhead and atonement of the Saviour, and has insulted our ecclesiastical governors by publishing that avowal. I rejoice that a general abhorrence of such conduct has been expressed, and that, by the decision of an episcopal court, the honour of the Church has been vindicated. I augur good, both from the prosecution and the sentence. I rejoice not in the degradation or the sufferings of the delinquent. But shall the man who aims a fatal stab at the vitals of his parent, not be deprived of the power of accomplishing his purpose? I shall not wonder, if some be disposed to admire and

celebrate him as a martyr; but I trace a very different character. I ask not where is the Christianity of a Secilian? but where is manly firmness, where is common honesty, in that person, who has continued, even to old age, to eat the bread of the Church, which he has invariably endeavoured to subvert; and who, at last, declares, with meanness and pusillanimity, his unwillingness to relinquish his preferment? This is not the spirit of a martyr! The case is calamitous;—but it will do good. It will rouse us to consider what are our principles; and the world shall know that there still exists among us a firm regard to the Doctrine of our Articles;—that we honour the Son, even as we honour the Father; and that we preach redemption only through his blood! How different is the Visitation Sermon of Thomas Robinson, from the Visitation Discourse of Francis Stone!

Such, however, was the humanity of his diocesan, that, commiserating the situation of a numerous family, Francis Stone was not ‘rejected from the temporalities’ of his benefice; but is said still ‘to eat,’ contrary to conscience, ‘the bread of the Church which he endeavoured to subvert.’

Bishop Porteus had long felt his health decay. ‘The unavoidable suspension of the Bishop’s visitation

at the customary period,' says the Archdeacon of Middlesex (George Owen Cambridge, M. A. and F. A. S.), in his last Charge, 1808, to the Clergy, 'left the performance of that duty, last year, to the Archdeacons of the diocese, and gave me the unexpected pleasure of meeting you sooner than I should otherwise have done.'

'It must, I am sure,' he shortly after adds, 'be a matter of general and sincere regret, that our venerable Diocesan should still find himself unequal to the fatigue of visiting his extensive and populous diocese.' Only two days before his death, however, he arrived at Fulham, from London. He died very early on the morning of the 14th of May, 1809. It was Ascension Sunday, when he happily ascended to his Father and his God!

Like many pious men, who think soon and much of death, he died as it was his wish to die. His early poem on 'Death' contained his final prayer for death.—

————— ' At thy good time,  
Let Death approach; I reck not—let him but come  
In genuine form, not with thy vengeance arm'd,  
Too much for man to bear. O rather lend  
Thy kindly aid to mitigate his stroke:'

————— ' But chiefly Thou,  
Whom soft-eyed Pity once led down from Heav'n  
To bleed for man, to teach him how to live,

And oh ! still harder lesson ! how to die ;  
Disdain not thou to smooth the restless bed  
Of sickness and of pain. Forgive the tear  
That feeble Nature drops, calm all her fears,  
Wake all her hopes, and animate her faith ;  
Till my rapt soul, anticipating heav'n,  
Bursts from the thralldom of incumb'ring clay,  
And, on the wings of ecstasy upborne,  
Springs into liberty, and light, and life.'

It was thus that he passed imperceptibly away from this world to the next. He did not die—he slept.

His earthly remains were silently removed, from his house to his tomb, at about two o'clock on the morning of Tuesday the 22d of May. His burial took place at Sundridge in Kent ; where he had for some time attended the erection of a vault, with that view. It is in the chapel there ; to which, report avers, he has bequeathed £252 yearly, for the better maintenance of its minister. Bishop Porteus is stated to have been very partial to Sundridge, where he preached his first sermon ; and where, rurally retreated, he always spent some part of each summer, in a small house of his own, removed from every species of ostentation.

St. Paul's great bell announced the Bishop's decease, to the metropolis ; and the pulpit of Fulham was hung

with black, in respect to him. Otherwise the known worth of this Prelate, I must say, has been strangely left without due commemoration. *It is still in the Rev. Mr. Usko's power, himself mastering as many as fifteen languages, to pay some Lasting Tribute, meritoriously and extensively, to the character of one to whom he owes his own great advancement in the church.*

The person of Bishop Porteus is described as having been handsome in his youth ; and that, ' until of late, he preserved a florid hue, and features that bespoke a manly beauty.'

He was, at the time of his death, Dean of the Royal Chapel ; a Member of the Privy-Council ; a Governor of the Charter-House ; Provincial Dean of Canterbury ; a Trustee of the British Museum ; President of the Society for the Conversion of Negro-Slaves, and Vice-President of the Asylum, and of the General Lying-in-Hospital at Bayswater ; one of the Court of Assistants of the Corporation of the Sons of the Clergy ; President of the Society for maintaining, educating, and apprenticing Poor Orphan-Children of Clergymen ; Associate of Bray's Institution for Parochial Libraries, and President of the Proclamation-Society against Vice.

GERRARD ANDREWES, D.D.

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' Towards the conclusion of the present volume, the reader will find some account of this preacher's *Lectures on the Liturgy*, during the Lent of 1809, in St. James's Church.'—See page 28.

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LECTURES ON THE LITURGY:

BY

GERRARD ANDREWES, D.D.

OF ST. JAMES'S CHURCH, IN PICCADILLY.

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*Began on February 14th, and ended on March the 21st, 1809.*

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**P**RAYER, presenting the sole medium of intercourse between the creature and his Creator, between humanity and Divinity, forms one of the most important offices in which the race of man can possibly engage. Numerous are the formularies of devotional intercession, national as well as individual, written by



divers pious persons, which have accordingly appeared in aid of religious prayer. Christianity has been eminently productive of such compositions. Many of our most distinguished characters, among the laity as clergy, in state as in church, have bequeathed to us inestimable examples of pious prayers. As to this part of national devotion, common-prayer, it is difficult to conceive, at the present distance of time, the veneration in which it was held by our venerable ancestors. 'It is not without a mystery,' said the noble Bacon, when he was Chancellor of England, in one of his Charges to the King's Verge, 'that Christ's coat had no seam; nor no more should the Church, if it were possible. Therefore if any Minister refuse to use the Book of Common-Prayer, or wilfully swerveth, in Divine Service, from that book; or if any person whatsoever doth scandalize that book, and speak openly and maliciously in derogation of that book; such men do but make a rent in the garment, and such are by you to be enquired of.' One of Queen Elizabeth's courtiers, according to the same authority, besought her, with much voice, on the morning of her coronation, before numbers of her courtiers, that in this good time, it being customary to release prisoners then, there might be four or five principal prisoners more released; which were the four Evangelists and

the Apostle St. Paul, who had been long shut up in an unknown tongue, as if they were in prison. We live in other times. Centuries of delusion, the ages of priestcraft, are passed away; and our national Common-Prayer, as well as the Evangelists and Saint Paul, emancipated from their imprisonment, cordially address us in our mother-tongue! This is our boast, religiously and politically, that we know the grounds upon which we are to act.

‘ Among other reasons for set Forms of Prayer,’ observes Addison, ‘ I have often thought it a very good one, that by this means the folly and extravagance of men’s desires may be kept within due bounds; and not break out in absurd and ridiculous petitions, on so great and solemn an occasion.’ Here then, as far as reason looks, is one of the principal arguments in support of ‘ set Forms of Prayer’ altogether. Piety, nevertheless, might start some objections to any system, however in itself excellent, which tends to restrict the unstudied ebullitions of the heart, when aspiring, either in praise or prayer, imploration or thanksgiving, to the Divine Author of all its mercies, and the Rock of its refuge! He who alone can ‘ hear the soul’s returning sigh,’ who is not only the giver of all good things, but the author of all good thoughts, will doubtless prefer,

imperfectly as it may be offered, the natural expression of our wants and our thanks, of our dependence or our gratitude. If, indeed, we are to 'pray without ceasing,' and there are few pious persons who do not so pray, mentally rather than verbally, it is impossible for any spiritual formulary to direct, at all times, the exercise of our internal devotion. We have an explicit caution, from the highest source, on this head.—*When ye pray, said Jesus Christ, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye, therefore, like unto them: for your Father knoweth what things ye have need of, before ye ask.*

The reasons assigned for praying by printed prayers, are much the same as those which sometimes defend the preaching of written sermons. Propriety, perhaps even expediency, suggests the necessity of especially attending to the decency of Divine Service in the former particular. If, during the time we are in the temple of religion, the 'heart is not to be hasty to utter any thing,' much less are we to be 'rash with the mouth;' feeling, as we do, that it is seldom possible for us to pray as we ought. Various churches have, therefore, since the extended Propagation of Christianity took place, ordained the use of national rituals;

a practice to which, under the divine favour, the Church of England owes her stability. It was this training up the children in the way in which they should walk, that formed the secret of the greatness of their fathers. It is to the neglect of such training, politically no less than piously, that our present evils, together with our prospective calamities, will be found imputable.

‘ We may pray spiritually,’ affirms Mr. Toplady, of fixed prayers, ‘ by a form ; and we may pray formally and coldly without one. Suppose I was to say to a converted Dissenter—‘ Sir, you don’t sing the praises of God spiritually !’ He’d ask, ‘ Why not ?’ Was I to answer—‘ Because you sing by a form : Dr. Watts’s Psalms and Hymns are all precomposed ; they are forms, in the strictest sense of the word.’ The good man would reply—‘ True : they are precomposed forms ; but I can sing them very spiritually for all that.’ ‘ And I can pray in the words of the Liturgy, as spiritually as you can sing in the words of Dr. Watts.’ ‘ The good man observes (continues Toplady), that such as are truly converted, have no need to pray by a prescribed form. This certainly holds good, for the most part at least, with regard to *secret prayer* : but *not* always, I apprehend, in *open devotions*, whether of a *public* or a *domestic* kind. Grace and gifts do not al-

ways go together. A person may have true grace, and great grace, without gifts ; and may, on the other hand, have shining gifts without a spark of real grace. Witness the parable of the talents. All prayer is formal, in the worst sense, which does not ascend from the heart by the Holy Ghost : and *all prayer is spiritual which does ; be it prescribed or extemporary.*'

Notwithstanding my leaning towards national rituals, and (with certain exceptions yet to be pointed out) my special value for the Book of Common-Prayer appointed to be used among us, I can perceive the advantages of extemporary praying, as practised by numerous religious societies at this day. If every gospel minister possessed the gift of prayer, if such pious prayer were the combined operation of soul and mind, of judgment as well as feeling, then might ' set forms of prayer ' no longer appear necessary or eligible. Much is it to be apprehended, however, that such will not be soon the case. It is the peculiar province of extemporary prayers to apply to immediate events, and embrace particular persons ; but it is the benefit of printed prayers, on the other hand, that they extend to all circumstances of time, and affect all conditions of men. Still it is on the ground of incapacity, and the consequent danger of impropriety, if not impiety, that set

Forms of Prayer are mostly desirable. He who takes with him printed prayers, knows what he is to pray for ; while those who go to hear extemporary prayers, though in spirit and truth, often know not to what they may listen, in what words they are expected to join, or by what nonsense their ears may be offended and their minds insulted. Whether by head or by rote, there will be found, in each method of praying, something to censure as well as to commend. Considering fairly the advantages and disadvantages of both modes, comprehensively as well as specifically, impartiality must, I think, incline still to prefer set Forms of Prayer in the performance of Public Worship.

Apprehensive of innovation, notwithstanding they were solicitous for reformation, the Reformers of the Church of England did not effect what otherwise they might have accomplished. Many illustrious characters, communicating within the pale of its establishment, have, age after age, regretted the incompleteness of the protestant reformation ; and of these some have proposed, at various times, to review and amend our national liturgy. It is not probable, however, that this measure would now be productive of the advantages which it was supposed were to be derived from it. Almost the same considerations which induced its pri-

mitive reformers to avoid the extreme of innovation, seem to apply, with equal force, at this day, to the ceremonies and discipline of our national church. Grown with its growth and strengthened with its strength, it appears highly ineligible to shake those habits and affections by which the people of this country, during a critical succession of ages, have been uniformly induced to prefer and protect the established religion of their forefathers. It is rarely possible to do what we call the best. Communities, no less than the individuals which form them, must submit to see their wishes limited by events, and their operations circumscribed by ordinary computations. Our reformers, resembling in this our lawgivers, may say, as did Solon, when he was asked whether he had given the Athenians the best of laws?—‘ We gave them the best of those institutions which they were capable of receiving.’

Enough is now suggested, though more might be urged on the same point, to explain the causes of what many pious people regard as Defects in our Liturgy ; and to shew, that to efface from it such defects, by explaining difficult portions of it, by obviating objections made to it, and by enforcing the ordinances which are contained in it, as well as displaying the excellencies which abound throughout it, requires no common

teacher; but one who, while taught by truth, is also perfectly acquainted with theological distinctions.

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THE first of the series of 'Lectures on the Liturgy,' by Dr. Andrewes, of which I am about to speak, was the

COMMINATION AGAINST SINNERS.

*Sunday Evening, February the 19th.*—Perhaps it ought to be premised, when I am entering upon the performance of this part of my task, that, whatever was the attention paid by me to the subjects of these successive discourses, I have retained, excepting what memory may reproduce, nothing more than some short notes of all that fell from the eminent preacher whose opinions it is become my province to examine. I trust, nevertheless, that he will find no reason to accuse me of having mistaken his positions; and that even as to words, where it shall seem proper to repeat his words, it will be confessed that I listened to him with the solicitude to which he is indisputably entitled. Still it must be often recollected, in extenuation of my faults, that to stand in crowded churches, sometimes distanced



from the pulpit, and sometimes where doors are opening and shutting at your back, is not the most eligible situation for the purposes of retentive hearing. Inconveniencies such as these, with many more, are what the sermon-hearer feels himself continually subjected to, in mixing with the extensive congregations of this metropolis.

Rowland Hill, eccentric as is the general style of his santiloquence, once justly remarked, referring to the mysteries which are acknowledged to characterize revealed religion, ‘that there is such a thing as getting over things.’ Now if this be true of divine revelation itself, it applies with still more force, with irresistible force, to many of those pious systems, creeds and prayers, drawn by human reason from the sources of divine wisdom. It is therefore found easier to get over the difficulties inseparable from those systems, than to explain them; and hence it happens, that the wisest expounders of theological formularies, anxious to do more than enough, frequently excite, by the excess of their zeal, almost as many doubts as their wisdom appeases.

Highly as I respect the abilities and acquirements of the present Rector of St. James’s, I cannot say that his late parochial Lectures on our Liturgy properly sa-

tified some of those scruples by which many legitimate believers are still induced to demur to certain portions of the occasional offices contained in the 'Book of Common Prayer.' Dr. Andrewes, indeed, seemed particularly unsatisfactory, however ingenious, in his solution of the objections so often urged against the office of 'Commination against Sinners;' which, though last in our spiritual ordinances, formed the subject of his first lecture. Is it possible to acknowledge the justice of the curses contained in this office of the church, without implying condemnation to ourselves? Well might it be retorted, upon each of those who join in this service, — 'Out of thine own mouth will I condemn thee!'— Where is the man, or the woman, that liveth and sinneth not? Should it be shewn, by any felicity of explanation, that we do not imprecate, using this office, on ourselves, the punishment due to the transgressions of which, more or less, every individual must here own the commission, still another perplexity occurs. If only those who are without sin are to cast the first stone at offenders, where is the soul that can with any truth denounce, as it were, upon his fellow-sinners, the curse of the law of God? By avowing the justice of the curses recited in the Communion against Sinners, we, however, do virtually confess ourselves obnoxious to them;

by our Amen, we do, think as we may, confirm them personally ; and, so 'confessing and confirming them, do we not, in fact, implore those denunciations which we declare ourselves to ' have most righteously deserved ?' These are not imaginary things. Every parish priest experiences the reluctance with which his parishioners are brought to celebrate even the annual observance of the established Communion against Sinners. Plain minds cannot enter into the subtleties of theologians ; and, if joined with kind hearts, take alarm at the custom of religiously assembling together, at stated times, for the purpose, as they think, of imprecating vengeance on themselves, and denouncing it against their fallible fellow-creatures. The ' general sentences of God's cursing against impenitent sinners,' forming the most trying portion of the present Communion against Sinners, are, it will be found, collected principally from the Old Testament. To us, therefore, who live rather under the Gospel than under the Law, blessing instead of cursing, it may seem surprising why we should delight in any religious ceremony, which in the least appears to militate against the merciful dispensation under which it is our glorious privilege to ' live, move, and have our being !' Christianity furnishes the best commentary on Deuteronomy.

I have been unusually explicit on the office of Communion against Sinners, because it is an office which many members of the Church of England disapprove ; and because it does not strike me as at all indispensable either to the prosperity or security of this ecclesiastical establishment. It is now little used, and still less observed. Let us not strive for straws. Instead of wishing to reinstate the regulations of the ‘ primitive church,’ merely as they were primitive ; or, labouring to reconcile contradictions, because they are not to be reconciled ; be it for us, fallen, as we are,—

‘ on evil days,

‘ On evil days though fallen, and evil tongues,—

to act a safer, better, and nobler part. While we retain all that is religiously essential, let us not contend for that which may be unimportantly ceremonial. Let us now, in the words of one of the few wise men, ‘ Ask counsel of both times ; of the ancient time, what is best ; and of the latter time, what is fittest.’

Reason, equally with prudence, seems to prescribe the practice we ought to pursue. Let us neither enforce nor concede too much. Let us rest silent, where we cannot conceive ; and content ourselves with remain-

ing sacredly ineloquent, whenever we cannot prove ourselves seriously demonstrative. Let us specially avoid recurring to those principles, since principles they were thought, which, originally blending Moses with Jesus, readily mixed Paganism with Christianity, and spread darkness and desolation over the face of the nations. Enlightened as we now are, perhaps we have still to dread, with all our light, the re-enthronement of political despotism and religious superstition.

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FROM considering 'The Commination against Sinners,' Dr. Andrewes proceeded to explain and enforce the

#### CHURCHING OF WOMEN.

*Sunday Evening, February the 26th.*—Of this office of our church, which is also called, perhaps with more justice, the 'Thanksgiving of Women after Child-birth,' the propriety is unquestionable. Since the primal sentence once awfully denounced against 'the mother of all living,' every age has seen incontestable demonstrations of the 'sorrow' in which woman is destined to 'bring forth children;' and therefore ra-

tional piety itself, were divine wisdom still silent on this point, should suggest the duty of women offering up their ' hearty thanks,' to the Fountain of Goodness, for ' safe deliverance from the great pain and peril of child-birth !' As the sentence was public, so ought to be the deliverance from its inflictions. Dr. Andrewes accordingly reprobated the churching of women in private houses. Setting aside the irreverence of this practice, it is clear that those who adopt it, and the number is by far too great, utterly confound together places distinct as *churches* and *houses* : for the ' Thanksgiving of Women after Child-birth,' conducted thus privately, is housing rather than churching women. I wish it were for me to agree with Dr. Andrewes in other things. There are cases, however, in which it is better to shew the eligibility, instead of insisting on the necessity, of our church forms.

What is always physically right, may sometimes be politically wrong ; and it was scarcely possible to hear Dr. Andrewes expatiating on the blessings of fathering a numerous progeny, as matters now stand, without feeling some trivial objections to the persuasion which he so happily laboured to disseminate. Patriarchal precedents were the last that should have been cited in confirmation of the generative benediction. When Lot

was able to choose Sodom, and Abraham to settle in Canaan, either for himself, each might feel the advantage of replenishing the earth ; but we, who live where human affairs are not exactly in the same state, must calculate before we procreate ; and are not entitled to expect, that the goodness of Providence will relieve the folly of our improvidence. Could our children always possess the gates of those that hate them, then, as under the first law, might our offspring, after honoring their fathers and mothers, rise up to bless us. The man is not necessarily happy, therefore, who has his quiver full of them. There are days, as the Son of God once said, when it is woe unto those that give suck !

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DR. ANDREWES's succeeding Lecture was on the  
Order for the

BURIAL OF THE DEAD.

*Sunday Evening, March 5.*—Were it asked me to select one portion of our National Liturgy, which should display it in its fairest light, I should undoubtedly specify ‘ The Order for the Burial of the Dead.’ Such is the silent solemnity of this sacred service, such

the inherent dignity of it, that, separated from the external awfulness which marks its observance, it appeals to every human bosom, draws sighs from every heart, and tears into every eye. Here is exhibited the glory of that system which brought life and immortality to light. Sorrowing, but not as those without hope, over the earthly remains of departed friendship, the very eye that descends with grief into the grave, is raised, at the same time, with joy to the skies! It is not the everlasting farewell, but the temporary parting, of those who live by faith. Confident of the 'resurrection to eternal life,' these look forward, with indescribable bliss, to that society which will consist of the spirits of just men made perfect. While we fulfil the mournful ceremony of committing the body to the ground, we enjoy the glorious privilege of commending the spirit to him who gave it.

Dr. Andrewes failed to realize my anticipations on this occasion. His present discourse was informing and discriminating, but it wanted the impressiveness of eloquence. He appealed to the head, but he never agitated the heart. There was one part of his discourse, however, which ought to be pointed out, and to which praise is most justly due. Adverting to fashionable fu-



nerals, he energetically remonstrated against the practice, still so prevalent in high life, of persons celebrating the obsequies of their relations by proxy; so that servants, in this last sad rite, become the substitutes of masters, and funerals are literally performed. Nothing can be more revolting than this practice. It is insult to the deceased, it is scandal to the living. Abraham himself buried Sarah; and the principal personages of Egypt consentaneously accompanied Joseph to the burial of Jacob. It was over a grave that Jesus wept!

Humanity is to be acquired at the bed of sickness, and piety at the interment of the dead. What is the tomb, to those who can truly ask, agreeably to 'The Order for the Burial of the Dead,' the speedy accomplishment of 'the number of the elect;' and who feel heartily thankful, that the souls of them they love are 'delivered from the burden of the flesh,' and from 'the miseries of this sinful world.'

Of our future knowledge of each other, what may be termed individual recognition beyond the grave, of this hope, to which reason aspires and which revelation countenances, Dr. Andrewes did not speak. Scarcely did he venture on the confines of that state 'where the

souls of them that depart hence,' exist 'in joy and felicity!' It was rather trivial in him; after this neglect, to censure those simple creatures, who, instead of attending to the solemnities of burial, are drawn thither by admiring the proud pall; or seen noticing the curious coffin.

Knowing the important impressions often made both on the heart and mind by the burial of the dead, religiously celebrated, I greatly regret the too frequent neglect of carrying the corpse into the church; where the sacredness of the place, and the portion of divine scripture usually read; most fitly prepare the mourners for the final solemnity of committing the body of the deceased to the grave. Parsimony is the last feeling that should be consulted in this particular; and where poverty really operates to the exclusion of piety, well would it become the minister of religion, remembering to whom he is responsible, to dispense, in some shape, with the fees otherwise to be expected. Something should be done on this subject. Difficult it may be, but let us trust that it is not impossible, to remedy the evil which I have just been describing.

PERHAPS there is no political institution in which the united properties of church and state are so happily combined as in the form of the

#### SOLEMNIZATION OF MATRIMONY.

*Sunday Evening, March 19,* Dr. Andrewes, conformably with the course he at first adopted, delivered an important and impressive lecture on the subject now proposed to our attention. I do not mean to say that he was invariably excellent; but, with such reasonable allowances as ought to be made, his present lecture might be read with considerable advantage, as it was heard with decided attention.

Marriage is with us, as it ought to be, a religious ceremony. Policy urges the propriety of this rite, but it is piety that decides its necessity. If our vile bodies may be rendered the temples of the Holy Ghost, how just is it that their union, even on earth, should be spiritual, as well as natural! How desirable is it also, merely as it respects this state of being, that the highest of human obligations should be contracted under divine sanctions! Dr. Andrewes did well, therefore, when he censured the levity with which many persons are apt to

consider the solemnization of matrimony; and when, as he said, that place is often treated as the 'Temple of Hymen,' which ought only to be approached as the 'Altar of the Living God!' Since such irreverent impropriety did not escape him, and when he had already condemned the practice of non-attendance on the funerals of friends, it rather surprised me to find him passing over the now baneful fashion, extensively prevalent, of marrying privately in the houses of families. The evil is great, and it is also among the great. These domestic marriages may serve to satisfy the mind; but, divested of all sanctifying solemnities, they make no true impression on the heart. God is still to be found, and chiefly so, in his own house!—He condescends to dwell in the temple made with hands; and woe be to such as either neglect or refuse to wait upon him there.

Never was it meant that the Solemnization of Matrimony should be in private. Every part of this holy office refers to the place in which it is to be performed; and reprove, silently but sacredly, the present misuse of this part of our national liturgy. It is not a private civil contract, but a public religious ordinance, which, giving the woman to the man and the man to the woman, makes of both one. So clear is the church on this point,

that, supposing marriages would be always consecrated within its walls, it directs, 'if convenient,' the newly married persons to 'receive the Holy Communion at the time of their marriage.'

Among the abuses incident to the solemnization of matrimony will be found, curious as the fact appears, the present custom of marrying by the publication of Banns, which was originally designed to correct the very evils with which it is now pregnant. Banns once wrote down by the clerk, upon the mere *ipse dixit* of any person, are handed, as a matter of course, to the priest; who reads them 'three several Sundays or holidays,' when the parties to be married are, without question, solemnly united in wedlock. Now this is done, notwithstanding that the publishing of such Banns is especially enjoined for the prevention of clandestine marriages; and notwithstanding that the curate of one parish is not to solemnize matrimony between the parties without certificate of the Banns being twice asked from the curate of another parish, since, 'if the persons to be married dwell in divers parishes,' which is frequently the case, they 'must be asked in both parishes.' It is painful to reflect on the number of mischievous

marriages which take place in this way, and which could not be so easily effected in any other way.

Dr. Andrewes was wholly silent on a point that I hoped would not have eluded his animadversion. What I now refer to, and it has often struck my mind, is the prevalence, especially among the great portion of our commonalty, of Sunday Marriages. Doubtless this is one abuse of the Sabbath. 'I think it a greater sin,' said a good man, 'to marry on the Lord's day, than to yoke a plough; inasmuch as the work and concern is greater. The sinful continuance of this, I judge to be a provoking profanation of the Sabbath: and I seldom see those marriages blest, which were celebrated on that day.' Marrying on the Saturday, as the middling orders are wont, is, for some reasons that must be obvious to all, much the same as marrying on the succeeding day.

Dr. Andrewes halted so much between obtaining the consent and opposing the dissent of parents, respecting matrimony, as to leave his own opinion on this particular doubtful. Similarity of religion entered very properly into his estimate of marriage felicity. He inclined too much, however, to what is called religious courtship; and he seemed to exact more, in the event of an unhappy marriage being contracted by

either sex, than poor human nature might, with the best of hearts, prove able to bear.

Vainly did Dr. Andrewes labour to suppress the unbecoming sensations, which few men can avoid feeling, when, plighting their truth to the woman, they are made to say, after our liturgy, 'with my body I thee worship.' Here is one of those immaterial improprieties, as to its importance to the stability of the church, which might well be done away. Decency is seldom found opposed to piety.

'This,' exclaimed the father of mankind, when, at the birth of time, God gave unto him woman, 'this is now bone of my bones, and flesh of my flesh;' and for this cause 'shall a man leave his father and his mother, and shall cleave unto his wife!'—Something Dr. Andrewes urged to this effect, but not enough. Becoming husband and wife, the male ceases to be son and the female to be daughter. Marriage dissolves all previous contracts. Two in one, and one in two. While the man, leaving his father and his mother, should cleave only unto his wife; so the woman, leaving her father and her mother, should cleave only unto her husband. Obligation is in both reciprocal. Parents cease to be children, when children come to be parents; and the first ties of life, estimable as they are

relatively, must yield to the ligament of society itself. This is not sufficiently attended to. Instead of leaving fathers and mothers, each cleaving to each, as man and wife, both sexes are too often seen obstinately adhering to their respective relations, and thus reciprocally embittering their connexion matrimonially. Woman, however, as well as man, must, if the happiness of marriage be dear, quit father and mother, and brethren and sisters also. Unless man and wife are of one spirit, it will be of no use that they are made of one flesh. This truth is of much importance to the age in which we live.

The Solemnization of Matrimony, perhaps it should be remarked, is not unfrequently such as to be highly unbecoming so solemn an act. Much here rests, as in all the offices of our church, with her priests; and it is painful to observe in this place, what yet truth requires to be told, that married persons are, to use a known phrase, 'tied up.' This evil is also great. Severity I deprecate; but there seems no harshness in hinting, that some sort of penance ought to be incurred by those priests who are found to dishonour the very altar by whose gifts they live! Episcopacy would do well to take this hint into mature consideration.



HAD I aimed to depart from the arrangement of Dr. Andrewes's 'Lectures on the Liturgy,' I should have coupled the present lecture on the order for the

#### VISITATION OF THE SICK,

*Sunday Evening, March 12,* with the few thoughts which I threw out on 'The Order for the Burial of the Dead.' The connexion between sickness and dying obviously suggested this to me.

Considering the insecurity of our existence, and knowing how sadly the business of religion is often neglected during health, it concerned me to hear Dr. Andrewes affording his countenance, by the least excusation of any kind, to those preachers who are disposed to slight their duty as priests. Although the rubrick of our church specifies, in case 'the sick person' not being 'able to come to the church,' who 'is desirous to receive the Communion in his house,' must, in such case, 'give knowledge thereof over-night, or else early in the morning, to the curate;' this requisition, which applies to definitive communion only, does not dispense with the prompt attendance of religious ministers on dying persons. To whom should the wounded in spirit apply, if not to him who has the cure of souls?

It is his post; and, though 'darker every hour,' it is one by which he must stand to the last! Instant in season and out of season, the christian pastor must, like the 'great Shepherd and Bishop of souls,' know his own, and be known of them. If one of his sheep, even on the Sabbath, fall into the pit, he must lay hold on it, and lift it out. He must go about doing good. It is his highest interest, it is his greatest gratification, so to do.

Much has the Church of England been injured by the irreligious indifference of its parochial ministers to this portion of their duty. Are any of his congregation sick; the dissenting teacher, the methodist or the evangelical preacher, waits for no call, no previous notice, no over-night knowledge, to hasten, as becomes him, where the sick lies. While the established clergyman is often not to be found when sent for, the religious volunteer, if so I may term him, is always at hand without any call; and by these means no discreditable opportunity is afforded the latter for inducing various individuals to become members of the meeting over which himself presides, or adherents to the religious community whose numbers it is his glory to augment.

Dr. Andrewes judiciously adverted to the duty of making last wills. Here, as on some other points, his

discourse was highly valuable, and energetically delivered. 'Many,' says Lord Verulam, in his Essay on Death, 'die intestate; this being a rule, that when their will is made they think themselves nearer a grave than before: now they, out of the wisdom of thousands, think to scare destiny, from which there is no appeal, by not making a will; or, to live longer, by protestation of their unwillingness to die.'

Sometimes, however, Dr. Andrewes betrayed his acquaintance with the casuistry of the church, whose errors he principally reprobated. The word absolution sounds better in the mouth of a romanist than in the mouth of a protestant. Many considerations induce me also to object to the custom of absolving dying persons. Common minds, and of such minds the greater part of the people are, seem prone to lay too much stress on the prayers of the priesthood; and supinely rely upon the merits of sacerdotal absolution. Feeling themselves to be at the point of death, then, and often not until then, they send for a clergyman, because they are sick, as they would go to a conjuror if they were in health, to effect their miraculous deliverance from an inevitable calamity. Is it difficult to imagine what dependence such persons (who pray because they are in pain, and confess because they trust for pardon) may place, however erroneously,

on the following sentences as pronounced by the officiating minister :—‘ I absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost : Amen !’

Even when less questionably asserted by the Ministers of Christianity, during the usual service of the Church of England, this ‘ power and commandment to declare and pronounce the Absolution and Remission of Sins,’ spoken of as ‘ left to the church,’ mostly excites in me the feeling of its impropriety, and appears as one remnant of the imperfection which still attaches to our best form of righteousness.

Toplady, of whose firm attachment to the establishment there is no doubt, strongly inclines, in his visits as priest, to disuse the order of prayer for the Visitation of the Sick. ‘ One of the most difficult and discouraging parts of the ministry, I have long found,’ he says, ‘ is visiting the ignorant and unawakened sick. If the Lord gives ability,’ he elsewhere adds, ‘ *I think to lay aside Forms of Prayer in my future attendance on the sick.* I generally find, that prayer, on these occasions, offered up as God gives utterance, is more blest to the souls I attend upon, as well as to my own soul.—There are certainly particular exigences and cases, which few, if any, prescribed forms can reach.’

DR. ANDREWES now proceeded to consider the

BAPTISM OF INFANTS;

*Sunday Evening, March 26.* I do not here mean to take up the Question of Baptism, as it respects the infant and the adult. Dr. Andrewes conceives, that, while the name of its parents reminds the child of its being born in sin, its christian name will remind it of the vow made for its faith; and, consequently, of its indelible obligation to become both virtuous and pious. With evident propriety did he therefore reprove the practice of baptismally bestowing *heathen* names on *christian* babes. Confirmation, the next rite of the church, he described as consequential on baptism.

His holy anger against the Unbaptized progeny of Christianity, especially as the celebration of Baptism, among Christians, is not so much neglected from irreligion as through inconvenience, struck more than due awe into simple minds, and gave pain to persons of strong minds. Whatever Gerrard Andrewes may still think as to the present neglect of Infant Baptism, he will mitigate his displeasure on this score, when he finds, as the fact is, that the necessity of obtaining god-fathers and god-mothers, and the eligibility or in-

eligibility of those who happen to offer thus to stand for the child, prevent the baptism of more children than any other consideration. God-fathers must take that kind of trust which few good men choose to fill, and which no bad man ought to fill; and, dexterously as Dr. Andrewes managed this difficulty, not many persons would feel satisfied with his solution of it.

The ministration of 'Private Baptism of Children in Houses' is not to be administered 'without great cause and necessity;' and yet Dr. Andrewes did not, I think, firmly oppose it. Houses are not churches.

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DR. ANDREWES's last Lecture on our Liturgy, embraced the order for the administration of the

LORD'S SUPPER, OR HOLY COMMUNION;

*Friday Evening (Good Friday), March 31, 1809.*  
—There is nothing in which the great Body of Christians so fully accord, as in commemorating the Death of Christ! Some yet sit, as his Disciples first did, at the holy table; and others, 'meekly kneeling,' bend their knees, during this service, to the name at which all

knees shall one day bow; but the body of christians, however ceremonially divided, unite in this last solemn act.

Still it is that rite in which none but the truly faithful—Christians indeed!—ought to join. Solicitous to enforce attendance upon this communion, Dr. Andrewes seemed too much in haste to remove the sacramental land-marks. What even some latter divines thought of those marks, which of old preserved the boundaries of the faith, unalienable and unviolated, we may learn from the ensuing passage of the ‘Spiritual Experience’ of Augustus Toplady, to whom I have frequently made reference in the course of my work.—‘Read prayers, preached, and *administered the Holy Sacrament* here, at Fen-Ottery, in the morning;’ Friday, December the 25th, *Christmas Day*, 1767. ‘Farmer T—e,’ sub-joins *this* Divine, ‘whom I happened to meet at Milk-tam, no longer ago than last Wednesday evening, so *drunk* that he could hardly sit on his horse, presented himself, at the Lord’s table, with the rest of the communicants: but, *I passed him by*; not daring to administer the symbols of the Saviour’s body and blood to one who had lately crucified him afresh, and had given no proof of repentance! He appeared surprised, and abashed.’

Communicating 'unworthily,' we do 'nothing else,' asseverates our Liturgy, 'but increase damnation.' Now, that we may know what it is unworthily to partake of the Holy Sacrament, 'if any of you,' says the church, 'be a blasphemer of God, an hinderer or slanderer of his word; an adulterer; or be in malice, or envy, or in any other grievous crime;' if these things be, then are such souls 'guilty of the body and blood of Christ our Saviour,' and 'eat and drink' their 'own damnation.' It is indeed an awful thing thus to fall into the hands of the living God!

While commenting on this portion of the Liturgy, there was occasionally discoverable in Dr. Andrewes something of latent liking for the ecclesiastical observances of past times. He spoke of the respect once paid to the altar of the church; and, I thought, rather regretted that it was no longer paid. It was the old way, if not the best way.

Having now attended GERRARD ANDREWES, step by step, with unwearied zeal, through his *Lectures on the Liturgy of the church of England*, civility tells me to bid him farewell. These lectures, seven in number, were mostly on chosen heads; and were successfully delivered by him, week after week, during the Lent of 1809, to crowded congregations, in his own church.



If they were not altogether such as might have been expected from his mind, still they were of some worth, and did more good. Where he failed most, was when he aimed at too much; but, granting these failures, his *Lectures on the Liturgy* will not lessen the former reputation attached to his name.

Respecting the book of 'Common-Prayer' itself, particularly its style of composition, perhaps it will be allowed, as Gerrard Andrewes said, that it ranks inferior only to inspiration. Many have thought of it quite as highly.—'Blessed be God!' exclaims Toplady, 'the Clergy are forced to read it, and to administer the Lord's Supper, and other offices, according to its admirable and animating form of sound words.'

ROBERT HAWKER, D.D.

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**I**MMEDIATELY after the first appearance of the account of Dr. Hawker, the following letter, corroborative of one fact as told by Onesimus, came to hand.—‘ Attended as he is by his numerous admirers, and though nurtured in the bosom of our church, he has been denied admission into the national pulpits.’ See p. 53.

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‘ SIR,

‘ The first thing that now engages my attention, on reading the National Register, is the article under the head “ Popular Preachers.” I have an aversion to flattery, or any thing that resembles it; therefore shall say nothing to Onesimus, but that I admire his impartiality. I read with pleasure the criticism on Dr. Hawker: it excited my curiosity to hear that gentleman; especially when it was mentioned that he had been refused admission into some of our pulpits. *I have made enquiry, and found your statement correct.* I have also made it my business to hear the rev. gentleman; and really, sir, I am at a loss to know

' the cause of the refusal. Does not the rev. gentleman  
' preach the doctrines of the established church? or, does  
' he preach something more than mere morality? or, is it a  
' crime to preach extempore? Sir, the Ministry of the Gos-  
' pel is a high and sacred office! It appears to me, that the  
' sermons of the doctor are too evangelical for some of our  
' pulpits.—Good God!—Is it possible? If we believe in the  
' Redeemer, can we say, or hear, too much of him? Can a  
' minister view the Son of God expiring on the cross, and of-  
' fer up the form of prayer of the established church, and con-  
' clude nearly every prayer with “ through the merits of thy  
' dear Son;” and yet refuse a minister the use of the pulpit  
' because he says too much of the Saviour? Sir, if this  
' should be the cause of the refusal, what may be the effect?  
' My mind has been occupied with considering (I do not de-  
' cide), whether, at the day of judgment, they may not have  
' to answer for it.—Sir, the Clergy complain of preaching to  
' empty pews; but they never will preach to full ones till  
' they make great improvement in their preaching.

' I remain, sir,

' Nov. 18, 1808.

' Yours,

' W—— F——.

' To Onesimus.'

SYDNEY SMITH, M. A.

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It may be as well to apprise the reader of what is meant by 'the vexatious bustle of a new Bishop.' See p. 112.

February the 15th, 1808, the Archbishop of York (Dr. Venables Vernon, translated from the see of Carlisle, November 1807, on the death of Dr. Markham,) issued the following Notice to the Clergy of his Diocese:

*" Notice is hereby Given*

*" To the Clergy of the diocese of York, that by the 25th and 26th clauses of the Residence Act, every clergyman who is non-resident by reason of any exemption allowed by that act, is required to notify such exemption, in writing, to the Archbishop or Bishop of the diocese to whose jurisdiction he is subject, within six weeks after the first day of January in every year; and if any person shall wilfully neglect to make such notification as aforesaid, the person so neglecting shall*

not be entitled, after the expiration of six weeks, to the benefit of this exemption, until he has made such notification in writing; and *if any clergyman of the diocese of York is non-resident without either license or exemption, he will* (when the fact is made known to the Archbishop) *be proceeded against* as the said Residence Act directs."

Sydney Smith, as the reader will see, is Rector of Faston, near York.

BASIL WOodd, M.A.

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No sooner was his critique on the preaching of Basil Woodd periodically ushered into the world, than Onesimus was favoured with the following laconic commentary on it.

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‘ *Onesimus,*

‘ Your character of the Reverend

‘ B. Woodd is totally false.

‘ Yours,

‘ A constant Reader of the National Register,

‘ And a Friend of Mr. Woodd.’

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‘ A Friend of Mr. Woodd’ will act wisely (rejoined Onesimus) in being less officious. When he says that

the 'Character given of the *Rev. Basil Woodd* is totally false,' he affirms, by the word *totally*, more than he seems to apprehend ! Mr. Woodd's *pulpit abilities* are matter of opinion; but is it '*totally false*,' that, as Onesimus believed, 'his *private virtues* have fortified him in the *estimation of his hearers*;' that 'he is *orthodox* in his religion, and *loyal* in his politics;' that 'his *humanity* deserves to be *distinguished*, and his *liberality* to be universally *imitated*;'—are these assertions '*totally false*?' And, is it '*totally false*' that *Providence* has been *signally bountiful* [witness Mr. Way's, of Acton, most unlooked for *legacy of 10,000l. 3 per cents.* to him] to *Basil Woodd*? Are these things not really true; or, according to this '*Friend of Mr. Woodd*,' are they, on the contrary, '*totally false*?' Let Mr. Woodd take care of this '*Friend*,' if, indeed, he knows any thing of him.

This is not the whole. Before the criticism on Basil Woodd had appeared, a long eulogium on him, perhaps by this '*Friend of Mr. Woodd*' himself, came, by the post, to Onesimus; with the hope, there can now be no doubt, that it would, by this means, obtain the desired publicity. It was not published in that way; but I have since thought fit to give it in this way to the

world. The production bears no kind of signature, and is headed as part of an account of

*Popular Preachers in and about London.*

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**REV. BASIL WOODD, M.A.**

*Minister of Bentinck Chapel, Lisson Green; Afternoon Lecturer of St. Peter's, Cornhill; Chaplain to the Most Noble the Marquis Townshend; and Rector of Drayton.*

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‘We believe this celebrated and favourite preacher’s father was a silk mercer in or near Tavistock Street, Covent Garden, many years ago, and that his parents were religious persons. He was introduced at the College of Oxford, where he obtained the degree of M. A. He and the late Reverend Mr. Swain opened Bentinck Chapel, which had been for several years shut up; and both did in turns the duty thereof; whether on their own speculation, or for the late Dr. Boot, who was said to be the proprietor thereof, we know not.



We think it was an undertaking that did not answer in the late Mr. Swain's time. Shortly after his decease it was to be sold. Mr. Woodd made friends to purchase it for £4000, and no doubt it pays very good interest, as almost every inch of it is well let: after which it underwent many repairs, additions, and improvements; and it is now one of the most crowded chapels in or near London; and its congregation consists of people of title and opulence, with many elderly persons, who have retired from the bustle of trade to end the evening of life tranquil, and who have houses in that neighbourhood. The rents of houses in that neighbourhood have greatly augmented since the last 10 years, on account, as is supposed, of Bentinck Chapel being so well attended on a Sunday, and having so popular and well respected a preacher; though the making a Paddington canal, and getting an act to make the road to Harrow a turnpike road, have also done great service to this neighbourhood, where of late many new houses are building, and this neighbourhood is greatly improving. Many persons suppose Bentinck Chapel to be a methodist chapel. This is an error: it is a Chapel of Ease to the parish of Mary-le-bone. It has a bell, an organ, and the Church of England prayers, the same as other

protestant chapels; and the Reverend Sir Richard Kaye, Bart. the Rector of Mary-le-bone parish, frequently preaches there.

‘The minister we are now speaking of bears an universal good public and private character, is very charitable to the poor, of plain easy temper and manners, and beloved by every one far and near, that has seen him, or heard him. He had several children by his first wife, who are living; and several by the present wife, also living; and the whole seem a united religious family; and they have the best of examples, as well as the congregation, from this celebrated preacher.

‘It has given some offence because he never reads his sermons, and only uses a little bible in the pulpit, with a few notes on a slip of paper, to help his memory. I like extemporary preachers, provided they are never confused, or find themselves at a loss in the pulpit, and deliver themselves in good language; for any little boy of ten years old can read a sermon. I think it shews a scholar, an orator, and a man of abilities, to preach extempore with propriety. Of this matter Mr. Woodd is perfect master, perfectly collected and recollected, never at a loss, and never in a high tone of voice, as if scolding the hearers: he is mild, affectionate, pathetic, and the applications truly pleasing and instructive; a

man of benevolent principles, and whose head and heart are a great ornament and honor to the country.

‘ He is perfectly loyal to his king, and obedient to the laws of the land, which he seldom fails preaching to his audience ; a great promoter of charity, the poor’s best friend (if they bear irreproachable characters) : he has established several schools for the education of the rising generation of the poorer sort of persons, in the neighbourhood and other places, whose will might be good, but who have not got the means, these dear times, of paying for their education ; many of these schools he contributes himself to every year, preaches one or two sermons a year for them, and is the first of the congregation who puts his hand in his pocket for their relief. He attends these schools, examines the children every week ; and the first Sunday afternoon in the month there is at Bentinck Chapel a public catechising, where between two and three thousand children may be seen—a glorious heavenly sight, with this pious worthy good man in the middle among them, hearing them himself from the pulpit for three hours. He is always remarkable clean and neat : if there are any fault to be found, he is rather too low in the pulpit for those at a distance, or a little deaf, and in particular towards the end of each sentence ; and when of a Sunday evening he is tired, he

repeats the same thing too frequently.—He preaches three times every Sunday; viz. the forenoon at Bentinck, and often reads the prayers; he reads prayers and preaches at St. Peter's every Sunday afternoon, and preaches in the evening at Bentinck. The duty is too hard, and particularly as he does not appear to have a strong constitution.'

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Little need be added. Onesimus declines making any comment on this transaction. Let others judge between him and 'a Friend of Mr. Woodd.'

## RICHARD YATES, B.D.

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CONNECTED as he is with the 'Literary Fund,' there seems especial propriety in introducing, under the name of this preacher, the plan for an ECCLESIASTICAL FUND; which is proposed by the founders of the former fund, and in which Mr. Yates, commonly with his co-adjutors, is said to feel heartily interested. The prospectus should be extensively known.

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To extend the utility of the LITERARY FUND, and to impress the public mind with just sentiments of its importance, it has been proposed, by the Council and Committee, to interest the Clergy in its behalf; and a late learned Prelate was solicited to preach and publish a sermon on the subject of the Institution. He required some time to return his answer; and, being waited upon by a deputation, he asked, "Do you assist the distressed Clergy?"—"If they are Authors, my lord."—

“ Not as learned men ? ” — ‘ No, my lord. ’ — “ Then, I cannot preach for you. ”

The original idea of the Literary Fund did not comprehend all those who by their education were devoted to learning, and by their learning to misery ; for, in this definition, a learned clergy must have been included. The government, as well as private associations, have, by repeated efforts, acknowledged the duty of providing for them ; and the income of the Literary Fund, if withdrawn from its peculiar destination—the relief of deserving Authors in distress—would afford but little assistance in that commendable design.

It is the intention of the Society to enlarge its sphere of beneficence, by including this respectable and useful order of men. It will be extremely grateful to the council and committee, to assist learned clergymen in rescuing themselves or the unfortunate members of their body from the vulgar contempt and degradation incident to a state verging on want. Small sums, properly distributed, would render the families of such persons (the labouring bees of the sacred hive), affecting pictures of goodness to their congregations ! Elevated to competence, a clergyman, thus supported, would be grateful in what he would call prosperity, as he had been magnanimous in distress, and would render ser-

vices to the public of incalculable value. For, at a time when the public morals are at least questionable; when they are often degraded by vices—where are we to seek those generous sentiments which produce national valour and public spirit? And the last resource in the labouring peasants and artificers is lost, if the utility of the officiating clergy be destroyed by their poverty and distress.

The certain effects of a pure religion, favourable to virtue and good morals, while its officiating ministers are supported in competence, and preserved from degradation, are inestimable.

To contribute every thing in the power of the Society towards the attainment of this object,—it is resolved,—that a learned and officiating clergyman in distress, or an officiating clergyman reduced and rendered incapable of duty, by age or infirmity, shall be considered as a claimant on the Literary Fund; and that a provision shall be made for such claim in the following manner:

The influence of the Society shall be employed in promoting a subscription for this purpose; the produce to be denominated, “The Ecclesiastical Fund.” Life subscriptions and annual subscriptions to be disposed of in the same manner as the annual income and funded property of the Literary Fund; some permanent capital

being necessary to prevent those cruel fluctuations and uncertainties incident to charities depending wholly on annual subscriptions.

That the Society, collectively and individually, shall endeavour to induce the English clergy universally to plead the just cause of their own order, by preaching occasionally (in rich and populous parishes once in every year), on this most useful and most important subject. Many of them are celebrated for their benevolent exertions to establish charities of inferior effect on public happiness. It is therefore impossible to suppose they will hesitate to assist their learned and labouring brethren, sinking into misery in the midst of public profusion and extravagance. The produce of their exertions will be deposited at the Literary Fund, in a special trust appointed by themselves, and (where there can be no patronage, intrigue, or flattery, to supersede merit) it shall be distributed by a special committee (appointed also by them).—For every clergyman affording this assistance, as often as may suit his convenience, shall be entitled to all the privileges of a member of this Society, in the department of the Ecclesiastical Fund, in common with the subscribers and members, who, in the peculiar difficulties of the institution, have borne the burthen and heat of the day.



That all the transactions, civil and ecclesiastical, of the Literary Fund, shall take place at the House of the Society, No. 36, Gerrard Street, Westminster, where the oeconomy in behalf of distressed literature is so rigid and scrupulous, that the servants only receive compensations; where all the offices are executed gratuitously; and where even the resident visitor defrays all his own expenses.

## WILLIAM HUNTINGTON, S. S.

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‘ PROVIDENCE CHAPEL was at once built. Such was the speedy effect of the *few free-will offerings* which the people brought,’ &c. See p. 202.

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“ DURING the space of three years (says Mr. Huntington) I secretly wished in my soul that God would favor me with a chapel of my own, being sick of the errors that were perpetually broached by some one or other in Margaret Street chapel, where I then preached. But, though I so much desired this, yet I could not ask God for such a favor, thinking it was not to be brought about by one so very mean, low, and poor as myself. However, God sent a person, unknown to me, to look at a certain spot, who afterwards took me to look at it; but I trembled at the very thought of such an immense undertaking. Then God stirred up a wise man to offer to build a chapel, and to manage the whole work without fee or reward.—God drew the pattern on his imagination while he was hearing me preach a sermon. I then took the ground; this person executed the plan; and the chapel sprung up like a mushroom.

As soon as it was finished, this precious scripture came sweet to my soul, *He will fulfil the desire of them that fear him*: Psal. cxlv. 19. Thus the chapel appeared as an answer to the earnest desire which God had kindled in my heart; and which he intended to fulfil in his own good time, to the honor of his own good name, the good of many souls, and to the encouragement of my poor, weak, tottering faith. It is confessed in the church of England service, that ‘all holy desires, all good counsels, and all just works, proceed from God;’ and I believe they do.”——

“ I will now inform my reader of the kind providence of my God at the time of building the chapel, which I named Providence Chapel; and also mention a few free-will offerings which the people brought.

“ The name that I gave to the chapel has offended many. However, since it was named, I have seen a place called Providence Court, and a chapel called Trinity Chapel, where the Trinity is little known I believe:—this was not the case at the naming of Providence Chapel.

“ But to return. They first offered about eleven pounds, and laid it on the foundation at the beginning of the building. A good gentleman, with whom I had but little acquaintance, and of whom I bought a load of tim-

ber, sent it in with a bill and receipt in full, as a present to the Chapel of Providence.—Another good man came with tears in his eyes and blessed me, and desired to paint my pulpit, desk, &c. as a present to the chapel.—Another person gave half a dozen chairs for the vestry; and my friends Mr. and Mrs. Lyons furnished me with a tea-chest well stored, and a set of china.—My good friends Mr. and Mrs. Smith furnished me with a very handsome bed, bedstead, and all its furniture and necessities, that I might not be under the necessity of walking home in the cold winter nights.—A daughter of mine in the faith gave me a looking-glass for my chapel study.—Another friend gave me my pulpit cushion and a book-case for my study.—Another gave me a book-case for the vestry.—And my good friend Mr. E. seemed to level all his displeasure at the devil; for he was in hopes I should be enabled, through the gracious arm of the Lord, to cut Rahab in pieces; therefore he furnished me with a sword of the Spirit—a new bible, with morocco binding and silver clasps. Perhaps, too, he had his eyes fixed on the rams' horns and silver trumpets that sounded the destruction of Jericho, which some say typified two sorts of ministers—the illiterate and the learned; the illiterate was represented by the rams' horns, and the learned by the silver trumpets;

so, according to this, our blessed Lord, who spake as never man spake, and all his apostles, are jumbled in among the rams' horns. But I think, as a ram's horn has a very rough unpleasing sound, it rather typified the legal ministry under the law, where so many rams were offered; and the silver trumpets, having a more pleasing sound, held forth the evangelical ministry under the dispensation of the Spirit; which exceeds the old economy in glory as much as the sound of a silver trumpet does that of a ram's horn. The Revelation of St. John holds forth every sound from the death of Christ to the general judgment to be by seven trumpets, not horns. I think we may speak thus without offering any violence to the scriptures, and without nursing the pride or pedantry of a scholar.

“A certain gentleman some time ago preached from Pharaoh's vision of the seven fat and seven lean kine.—The lean kine he made out to be poor, mean, illiterate people; and, as he had a great many rich dressy hearers, he made out the fat kine and well-favored to hold forth the rich, honorable, and learned of the earth; though God says it is the rich that grind the face of the poor, and eat up his people as they would eat bread; but I never read in all the bible that the poor eat up the rich; for I think every poor man in

England will hold with me in this particular that the rich are agreed to keep that person poor who is poor. But I shall return to my subject, and leave these men-pleasers to themselves ; as they serve not our Lord Jesus Christ, but their own bellies ; and with fair speeches and feigned words make merchandise of souls.

“ But I shall shew that I have yet to speak on the behalf of Providence, which was so conspicuous in furnishing me with money necessary for building the chapel. I never went to one person to borrow money for the building who denied me. God so opened their hearts, that I was amazed at his providence and their kindness towards me.”——

“ The congregation began greatly to increase, and the heat of the place in times of service began to be almost unbearable ; it was of course thought necessary to enlarge the chapel. Now there was a spare bit of ground, which lay about the middle of the chapel against the east wall, the dimensions of which were thirty feet by twenty-five, and this spare morsel of ground had nothing upon it but a shed : this ground we endeavoured to get, and intended to break through on that side the chapel, and so to throw the chapel into a

triangular form, and to move the pulpit to the centre of the gallery on the west side, that so it might face the new intended erection. The gentleman who held this ground by lease was applied to; and he, in company with a builder, met with me and a few friends of mine, and intimated that he was willing to accommodate us: of course we wished to know his terms, or what he expected for ground-rent, and he told us his price was one hundred guineas per annum. *The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men: Psalm cxv. 16.* And so I found it, and they are determined to make the most of it. I have been informed, but I cannot avouch it, that all the ground on which that oblong pile of buildings stands within the compass of the four streets, of which my chapel is a part, pays no more to his Grace the Duke of Portland than fourteen pounds a year; but, if it was all to be let in the same proportion as was demanded of me, it could not, I think, bring in less than ten thousand pounds per annum. But, as Canaan was to be a servant of servants, so I must have been a tenant of tenants. Finding nothing could be done with the earth-holders, I turned my eyes another way, and determined to build my stories in the heaven, Amos ix. 6; where I should

find more room and less rent : and to this my friends agreed ; namely, to raise the chapel one story higher, and to carry a flight of galleries all round it."

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' Having alike desisted from walking-begging and from preaching-begging,' &c. See p. 204.

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" They were as generous to me with their pockets (says W. H.) as I am to them with a springing cruse in the pulpit, and we found begging to be a delightful employ. Besides, God kept us so happy in visiting the brethren, that we sowed many spiritual things while we reaped carnal ; so that they were as glad to see us as we were to rob them ; and after a few of these trading tours we came to a conclusion of the business ; and when we sat down under the hedge, and had put the money into our hats, and had counted it up, we found it to amount to the total sum of seven hundred pounds ; *so mightily grew the word of God and prevailed*, not only over books of curious arts, but over the root of all evil."—

" Some years (he before observes, speaking of preaching to collect money) I toiled up and down this



way, preaching collections for one minister or other. *Every where, and in all things, I am instructed*, says Paul; and so am I: for the vicar's bargain for his curate, and the board-men leaving off when money failed, brought me to a determination not to labour for nothing; especially, having been informed that some called ministers have been sitting at home while I have been preaching for them, who have ridiculed me after I had begged money: and well they might; for who but a fool, when God has used a shepherd to collect a flock together, would lead that flock from post to pillar, on purpose to shear them, and give the wool to men whom I know not whence they be? Bless my God, these board-men have taught me better things; I keep my flock at home, and shear them for my own profit; and sure none can have so much right to the wool as those who labour day and night to feed the sheep; and I have vanity enough to think that they had rather the profits of the fleece fell to my share than to any other. Many journeys of one hundred, two hundred, or three hundred miles, which have cost ten, twenty, or thirty pounds a journey, have I travelled, and at the same time paid one pound five shillings per week for a supply at home in my absence; but I confine my labours now, not to every place where I am invited, but where I am well

known, and where there are poor hungry souls to feed :  
to these my mouth is open, and to me their heart is."—

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‘ Having acquired his state-coach,’ &c. See p. 204.

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“ I had got one old cart-horse (says W. H.), that I had bought with the rest of the stock on the farm, and I wanted two more, but money run short; and I determined also to have a large tilted cart to take my family to chapel, and the man should drive it on the Sunday, and on lecture nights, and I would ride my little horse. This was the most eligible plan that I could adopt; and on this I determined as soon as God should send money to procure them. I came to this conclusion on a Friday, and on the next day, toward evening, came two or three friends from town to see me. I wondered not a little at their coming, as they know that on a Saturday I never like to see any body; and therefore I conceived that they must be come with some heavy tidings; some friend was dead, or something bad had happened. But they came to inform me that some friends had agreed among themselves and bought me a coach and a pair of horses,

which they intended to make me a present of. I informed them that the assessed taxes ran so high that I should not be able to keep it. But they stopped my mouth by informing me, that the money for paying the taxes for the coach and horses was subscribed also; so that nothing lay upon me but the keep of the horses. Thus, instead of being at the expense of a tilted cart, God sent me a coach without cost, and two horses without my purchasing them; and which, with my other old horse, would do the work of the farm, as well as the work of the coach; and my bailiff informed me that he could drive it, having formerly drove one. Thus was I set up. But at this time the pocket was bare, and many things were wanting, both in the house and on the farm, and a place to fit up for my bailiff and dairy woman to live in. And it was but a few days afterward before a gentleman out of the country called upon me; and, being up in my study with me, he said, 'My friend, I often told you that you would keep your coach before you died, and I always promised that whenever you had a coach I would give you a pair of horses, and I will not be worse than my word. I have enquired of father Green, and he tells me that the horses cost forty-five pounds; and there is the money.' In a day or two after, the coach, horses, and harness, came. And, hav-

ing now a little money, I wrote to a friend in the country to send me twelve ewes, and a male with them; and they sent me twelve excellent ones, and the male with them, but would not be paid for them; they were a present to the farm. *Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord: Psalm cvii. 43.*

“ When my coach came home, and my family had been once or twice to chapel in it, and the report of it was gone abroad, it was truly laughable to see the sorrow, the hard labour, and sore travail that fell upon some poor souls on the account of it. Their envy almost slew the silly ones. One person came into my yard, and asked the coachman about this matter, and what all these things meant; but he being a stranger who came with the coach, and only drove us two or three times, could not inform him. Others, and some very well dressed gentlemen, whom I knew nothing of, and whom I never saw before, came, and walked at different times to and fro at the front of the house, by the hour together, looking up, and then down, to consider the matter, and to find out what it all proceeded from, which is a mystery they can never get at; and the mystery of God’s providential dealings is what I shall never be able to describe. I can only look on and wonder at

God, while others wonder at me, and say with the Psalmist, *I am as a wonder unto many; but thou art my strong refuge*: Psalm lxxi. 7.

“We have had some of these envious ones stand in convocation in the by-road which leads to Hendon, and hold a council, and debate upon the matter for hours together, what the rent is, what the taxes, the number of the family; the keep of the horses and servants, the taxes of the house, coach, &c. and what must unavoidably be the amount of the whole yearly; while Mr. W—— stood on the other side of the wall, and heard the debates, and the conclusion. And here they took more pains than ever I did; for I never once cast up either the income or outgoings till the income tax was made; only I observed this, that the income seldom trod upon the heels of the outgoings; there was generally a little space between them, and in that gap I erected my watch-tower, and in which ward I have sometimes been whole nights, when other folks have been in bed and asleep. At the chapel door also we were not a little troubled with this sort of well-wishers, sometimes twenty or more, about the coalheaver’s state coach, to examine matters, and look into things. And this continued, more or less, for near two years. Indeed, it is but lately that this wonder of wonders has begun to

cease. And yet my friends, who executed all this business for me, took care to give them all the information that malice itself could expect; for the initials of my name, W. H., together with the initials of my state, S. S., were put upon every pannel of the coach, upon the pads of the harness, and upon the very winkers of the bridles. And all this was done to satisfy those, who were the principal mourners on this occasion, that the thing was real, and not counterfeit; that it was not a hackney carriage, nor a glass coach; not borrowed, nor hired, nor a job; but the despised Doctor's own carriage, which the King of kings had sent him without asking for, and, at that time, without any expectation of any such thing."

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' S. S., which, according to his own solution, purports *Sinner Saved*, implies the degree that *he* claims in the university of christianity.' See p. 206.

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Since the first appearance of his Clerical Criticisms, which are yet considerably extended at this time, *One-sinus* has met with two redoubtable antagonists; but William Huntington, of course, has found two valorous

advocates. Of these two friends or foes, as the affair happens to point, one modestly calls himself 'Seek Truth;' while the other openly says that his name is 'W. M. Smith, M. G.,' or, as he explains the thing, 'Minister of the Gospel.' Job wished that his 'adversary had written a book'—the adversaries of Onesimus have written two of what some men call books.

Defending the diploma of '*Sinner Saved*,' as became him, "neither Onesimus nor his admirers," says W. M. Smith, M. G. "can *erase it* from the soul of the venerable herald (*William Huntington, S. S.*) of truth; though they may cast their aspersions, as the Jews did at the *Title written on the Cross on which the Lord Jesus was crucified*: but Pilate would not alter it; he declared, what he had written should remain; Pilate could not alter it, as that name belonged to Jesus before chaos was formed. And I am fully persuaded that William Huntington well knows, by internal evidence, from what quarter '*Sinner Saved*' derives its origin; and unless *Onesimus*, and his *adherents*, are made partakers of the grace which constitutes a '*Sinner Saved*,' *I am confident* that it will be dreadful when death lays his hand on them: *they will go to the generations of their fathers, and shall never see light!*" Page 6 of this *Letter to Onesimus*.—Now, without animadverting on

the arrogance with which this 'Minister of the Gospel' presumes to prejudge the final sentence of 'the Judge of all the Earth;' what must be thought of the irreligious effrontery, to call it no worse, which led him to pronounce *William Huntington's* title of 'Sinner Saved' to be much the same as 'the title written on the Cross on which the Lord Jesus was crucified!!\*\*\*\*\*.' By his own Master let each stand or fall.

Mister 'Seek Truth' also labours to explain the epithet 'Sinner Saved:'—"Had the gentleman (Onesimus) but referred to the account given by Mr. H.," observes this answerer, "in the preface of his life, he would have found what sense Mr. H. applied to the term 'Sinner Saved.' He there states his meaning to be, '*made wise unto Salvation*;' or, as Luke expresses it, '*having the knowledge of salvation by the Forgiveness of Sins.*' And this, as he (W. H.) justly adds," subjoins "Seek Truth," "is true wisdom; all wisdom; short of this, is of no use to the soul: and to walk in the happy enjoyment of pardon and peace, is to walk in wisdom's pleasant way."

'Seek Truth' is also one of the elect great. He thinks high, and swells, and speaks out. "When the gentleman (Onesimus) understands the Rudiments of Christianity," saith he, "he will be better able to com-



*prehend Mr. Huntington's meaning ; and, till then, I will seriously recommend him to abstain from all religious controversy.*"—Page 18.

It is the vain boast of 'Sinner Saved,' let 'Seek Truth' know, that pains the ears of men. Sinners though we are in this world, we must wait for the next world to know that we are saved ! If we are 'to make' not only 'our calling,' but even our 'election, sure;' if of the 'many' that 'are called, but few are chosen;' if, though 'the elect' are 'chosen,' the 'called and chosen' are yet to be 'faithful;' if we must 'stand fast in the faith,' and yet he that 'thinketh he standeth'—is to 'take heed lest he fall;' if we are only to 'reap in due time,' when 'we faint not;' if of such as 'endure to the end, the same shall be saved;' and if even 'the righteous can scarcely be saved;' where, if these things be, is the 'Sinner Saved' on earth ? *Let not him that girdeth on his harness boast himself as he that putteth it off.*

## JOHN MARTIN.

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HAVING merely hinted at the circumstances of Mr. Martin's removal from Sheepshead to London, the following particulars may prove pleasing to the reader. To the 'respectful invitation' to him to settle in town, 'I,' says Mr. M., 'wrote an answer, such as, at this day, I am not ashamed to own. The following words in that answer, permit me to quote :

'—— Upon the whole then, I do at present think it my duty to accept your call; at the same time, I assure you, when the six months for which I am invited, are expired, I shall not look upon you in the least obliged to renew your call, unless it shall then appear to yourselves, to be your duty to do it, heartily, and as in the sight of God. On the other hand, while I am willing in this, and in all other things, to preserve your independency inviolate, I am equally resolved so to preserve it, as not to enslave and fetter myself. I think it my duty therefore to add, that when the six months are expired, I shall

‘ hold myself equally at liberty with you as to any  
‘ further engagement.’

“ After this, having received fresh assurances, that my return to town was expected and desired, on the 19th of October 1773, I brought up my family to London. We were met on the road, at Whetstone, by more than twenty of our friends, most of whom are now deceased, and were, after partaking of refreshment, conducted by them to lodgings provided for us in Tower Street, Seven Dials; in which we continued only a few weeks, and then removed to Mortimer Street, Cavendish Square.”

“ On February 1, 1774, I was received (proceeds Mr. Martin) into full communion with the church in Grafton Street, by a letter of dismissal from the church at Sheepshead; and on the fourteenth of that month, the members of the church in Grafton Street gave me a call to accept of the pastoral office among them. This call was signed by a hundred and fourteen persons, to which I returned a written answer. In that answer, after assigning the reasons which had led me to accept their call, the means of my future subsistence among them was stated by me to the following effect:——‘ As to  
‘ temporalities, I doubt not, but whatsoever is collected,  
‘ or any other way received for my use, will be faith-

‘ fully and cheerfully, communicated to me by your  
‘ deacons. If that should at any time be insufficient to  
‘ maintain my family with reputation, I hope, on pro-  
‘ per notice of it, with evidence of the fact, you will,  
‘ if it be in your power, make up such deficiency ;  
‘ and if it should at any time exceed what I have men-  
‘ tioned, I hope the Lord will enable me to make it  
‘ manifest, that it is given me with his blessing, and  
‘ that wherein I am successful, I desire to be useful.’

“ Your private fortune, sir, (says Mr. M., as he writes to a friend,) has not made it necessary for you to be so careful ; but unless preachers, and people in common, clearly understand each other in these affairs, many contentions are apt to rise, which are seldom settled to mutual satisfaction. What I have now laid before you, met with the approbation of the church in Grafton Street, and, some time afterward, they entered the following note into their church book : ‘ Agreed, that Mr. Martin may have the liberty to choose from time to time, any two of the deacons, to collect, and pay to him, what they may receive for his use.’

“ Every thing being arranged to our general satisfaction, the day in which they were publicly to renew their call, and I in public to accept it, came under our consideration. That period was soon appointed, and

on Thursday, March 31, 1774, in the presence of many witnesses, we assembled for that purpose."

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' Superstitious religionists would have attributed the entire of this transaction to nothing less than miraculous interposition.' See page 241.

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" The church, formerly meeting in Grafton Street, Soho, (relates their pastor,) were long since of opinion, that they wanted a more quiet and extensive place of worship. At different times, certain plans were talked of and proposed, which, upon mature investigation, they rejected. But in the year 1794, Mr. William Ashlin, of Sloane Street, Chelsea, one of the members of this church, brought forward a proposal which they could not reject. In one of their regular church meetings he spake to this effect :

' MY FRIENDS,

' If you are still of opinion, that a larger and better place of worship is wanting, I will undertake to build one of that description at my own expense. The place I am in treaty about for that purpose, is on the

‘ Duke of Bedford’s estate, at the east end of Store  
‘ Street, nearly opposite the back front of the British  
‘ Museum. When the building is finished, I will say,  
‘ THERE IT IS. Should it meet with your approbation,  
‘ you may give me just what you please. None of our  
‘ friends shall be pressed to subscribe a single guinea;  
‘ nor do I wish any collection to be made at the doors  
‘ of that meeting on my account. But, I am willing to  
‘ accept whatever you, or others, may be disposed to  
‘ subscribe.—I have only to add, when I have done my  
‘ best to give you satisfaction, if you then resolve to  
‘ remove from *this* place to *THAT*, the new meeting  
‘ shall be vested in trustees, chosen by yourselves, in  
‘ such a manner as you and they shall approve.’

“ A proposal, at once so liberal, and so unexpected,  
pleased and surprised the generality of our friends. It  
was therefore accepted by them, with due acknowledgements  
to Mr. Ashlin for his distinguished benevolence.

“ The first brick of the new meeting was laid by Mrs.  
Ashlin, April 29, 1794; and on the 28th of June, 1795,  
it was opened for public worship.

“ The expense of this building and its appurtenances,  
(which expense is already paid) amounts to more  
than three thousand four hundred and seventy-five  
pounds. Toward this sum, the church and congre-

gation have freely subscribed seventeen hundred pounds.

“ Such conduct on all sides, and the final settlement of this business, needs no encomium. It speaks for itself.—Let it, however, be remembered, that this has been done by protestant dissenters, cheerfully paying every parochial tax, at a time when we hear loud and general complaints of trade : and done, not by men of great landed property ; but by TRADESMEN, and by others in inferior stations.

“ It is presumed, that this short, but fair account of these things, will sufficiently refute those disingenuous reports which some have propagated, and others have believed.—Perhaps, too, what is now published, may operate with good effect on some of our congregational churches ; and incline them, not only to applaud, but, as occasion may offer, to follow such an example.”

## EDWARD PARSONS.

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'What Dr. Gregory terms 'ease,' Charles the Second calls 'supine and slothful,' &c. See page 251.

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**D**OES it not seem strange, that our "lords spiritual" should persist in their resistance to measures which alone promise to disconcert the adversaries of the hierarchy? I again advert to the practice of *reading*, as opposed to that of *preaching*; and I shall take this opportunity of introducing, I hope very generally, a document connected with this disquisition.

*" Vice-Chancellor and Gentlemen,*

"Whereas his Majesty is informed that the practice of reading Sermons is generally taken up by the preachers before the University, and therefore continues even before himself:

"His Majesty hath commanded me to signify to you his pleasure, that the said practice, which took its beginning from the disorders of the late times, be wholly laid aside; and that the said preachers deliver their



Sermons, both in Latin and English, by memory, without book ; as being a way of preaching which his Majesty judgeth most agreeable to the use of foreign churches, to the custom of the University therefore, and to the nature of that holy exercise.

“ And, that his Majesty’s commands in these premises may be duly regarded and observed, his further pleasure is, that the names of all such ecclesiastical persons as shall continue the present supine and slothful way of preaching, be, from time to time, signified to me by the Vice-chancellor, for the time being, on pain of his Majesty’s displeasure.

“ Oct. 8, 1674.”

“ MONMOUTH.”

This highly singular document is extracted from the Statute Book of the University of Cambridge, page 300, Carolus II. Rex. It is not merely uncommon ; it is, especially at this moment, important.

## HUGH WORTHINGTON.

---

NOTWITHSTANDING that the objections of T. R. are now removed, Onesimus feels induced to give to his polite letter some chance for the fame of which it is deserving; and, at the same time, he will state, without reserve, the intent of one of the passages against which T. R. seemed to remonstrate.

---

‘ To ONESIMUS.

‘ SIR,

‘ Your strictures on the clerical character of  
‘ the Rev. Mr. Worthington gave to me (as I doubt not they  
‘ did to numerous other persons) a very high degree of pleasure. If any thing could have increased admiration at the  
‘ justice done to this eminently distinguished preacher, it is  
‘ the polished, the singularly happy style, in which those remarks are conveyed. Of such a correspondent the National  
‘ Register may indeed be proud.

‘ Entitled as is the tribute which you have so publicly  
‘ presented to Genius, and to Piety, and natural as it is to the  
‘ human mind to be gratified with plaudits, when received  
‘ unsought, and unexpected; yet humility (that general at-  
‘ tendant on eminent worth) is so marked a trait in the  
‘ character of this excellent divine, that himself has pro-  
‘ bably been far less gratified thereby than have his many  
‘ admirers.

‘ The writer of this letter, though a constant attendant on  
‘ the Sunday Afternoon Service, at Salter’s Hall Meeting, is  
‘ not a member of that community. With Mr. Worthington  
‘ he has (except as one of his hearers) no connexion whatever,  
‘ nor does his personal knowledge of that gentleman extend  
‘ beyond the pulpit. This is observed for the purpose of  
‘ manifesting the genuine source from which his partiality  
‘ arises, and to which, consequently, it is limited.

‘ For so very humble a pen as mine to remark upon any  
‘ observations that have come from Onesimus, may seem pre-  
‘ sumptuous; but so far as such remarks carry with them evi-  
‘ dence of a good intention, the motive, I trust, will apologize  
‘ for the act.

‘ I entirely concur with Onesimus in thinking it a matter  
‘ to be regretted, that Mr. Worthington ‘ is apt to sink, now  
‘ and then, the concluding words of his sentences.’ Of this,  
‘ however, I am persuaded, that did Mr. Worthington (when  
‘ it does so happen) know the disappointment it occasions (I

‘ speak from my own feelings), he would assuredly guard  
‘ against its future recurrence.

‘ That Mr. Worthington’s religious tenets should be dis-  
‘ approved by some, even good men, is no more a matter  
‘ to surprise, than that they are admired and professed by  
‘ perhaps a greater number of truly excellent and pious cha-  
‘ racters.

‘ Differences in opinion have ever existed in the christian  
‘ church, and will probably be no less prevalent in succeed-  
‘ ing, than they now are, and have been in past ages of the  
‘ world. Respecting (on this head) those of Mr. Worthington,  
‘ the fact is, that adhering firmly and avowedly to certain  
‘ Gospel truths, which he professes to regard as essential to  
‘ salvation, the promulgating and the impressing of those  
‘ truths chiefly occupy him: he is therefore never solicitous to  
‘ press upon his auditors matters of inferior consideration; or,  
‘ in other words, doctrinal or speculative points, which tend  
‘ to promote controversy and to engender strife, but which  
‘ neither improve the character nor comfort the mind of their  
‘ most zealous advocates. Mr. Worthington’s labours in the  
‘ pulpit are directed to a far superior object: his aim is not  
‘ to excite disputation, but to exhort the believers in Jesus to  
‘ manifest the soundness of their faith by the purity of their  
‘ life. And a more convincing, more persuasive, more elo-  
‘ quent advocate, it would, perhaps, be difficult to point out.  
‘ But my powers of description are too feeble to represent

‘ him : those who would form a just estimate of his excellence  
‘ as a Preacher, should hear him.  
‘ I flatter myself that Onesimus will receive with candour  
‘ one observation on the concluding sentence of his remarks  
‘ in which he says, “ other objections might be stated ; those,  
‘ however, attach rather to the body of which “ he is a mem-  
‘ ber, than to any individual member of that body.” I submit to  
‘ the liberal reconsideration of Onesimus, whether the objections  
‘ alluded to (of whatever nature they may be), ought not either  
‘ to have been specified, or otherwise (in point of fair dealing),  
‘ whether (if not specified) their existence should not have re-  
‘ mained unhinted. However, be that as it may, I congratu-  
‘ late the hearers of Mr. Worthington on the testimony so  
‘ publicly borne by Onesimus to the clerical character of their  
‘ highly distinguished pastor, and which has been communi-  
‘ cated (generally) with a candour, with an elegance of dic-  
‘ tion, not less honourable to its author, than flattering to its  
‘ object.’

---

T. R—— shall now know “ the objections,” ima-  
ginary or otherwise, thus “ alluded to” by Onesimus ;  
and he will then see, as Onesimus said, that ‘ they at-  
tach rather to the body,’ religiously constructed, ‘ of  
which’ Mr. Worthington ‘ is a member, than to any  
individual member of that body.’

Dissenting ministers do not appear to be sufficiently independent. They are apt to pay too much court to their flocks, by whom they live ; and whom they must please, if they aim to live well. This is not their choice—I do not blame them for it—it is their lot. It is thus that I have heard them, with pain, entreat their hearers, fearing offence, to excuse the freedom of their preaching ; and it is also thus that I have seen them, service over, smirking to every old dame, and bowing to every old man, if of consequence in their church. With grief have I heard and seen such things. Politeness may partake of servility.

ONESIMUS.

*July 20, 1809.*

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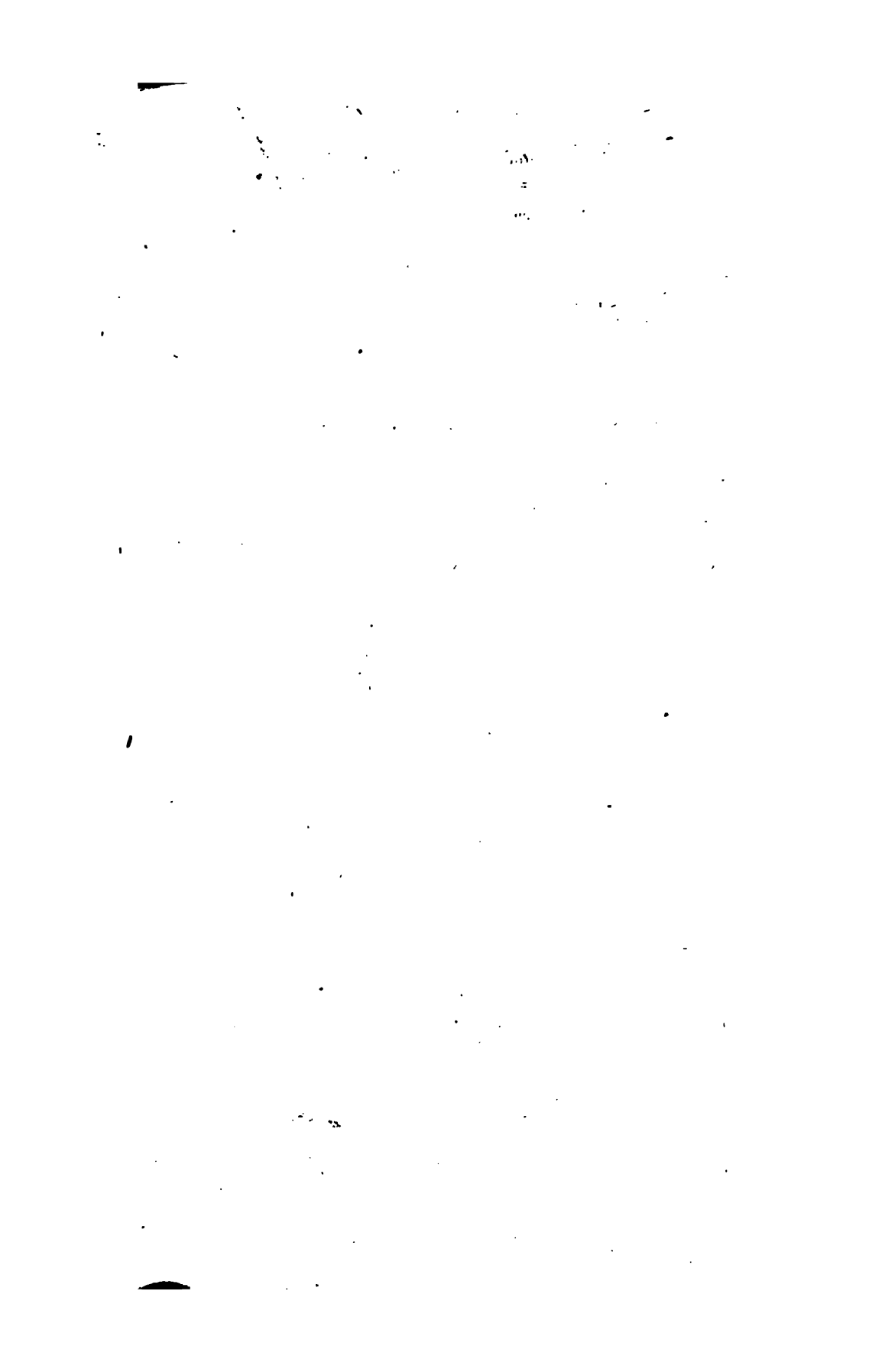
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